THE
Grand Assises:
OR, THE
Doctrine of the *Last Generall Judgment*, with the Circumstances thereof:
Compriſed and laid forth

In a *SERMON* Preached at the Aſſiſes holden for the County of *Southampton* at *Wincheſter*, on Wedneſday, *July* 28, 1652.

By WILLIAM SCLATER Doctor in Divinity, Preacher of the Word of God in *Broadſtreet*, *London*.

2 Cor. 5. 10. *Wee muſt all appear before the Judgment Seat of Chriſt, that every one may receive the things done in his Body, according to that he hath done, whether it be good or bad.*

Nemo futurorum metum cogitat, diem Domini, & iram Dei, & incredulis futura ſupplicia, & ſtatuta perfidis æterna tormenta animo conſiderat: quod metueret conſcientia noſtra, ſi crederet, quia non creditomnino nec metuit, ſi crederet, & caveret, ſi caveret, evaderet. S. Cyprian. de Unit. Eccleſ. ſect. 23.

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THE

Grand Article:

OR, THE

Doctrine of the Law's General Abrogation,

with the Circumstances thereof:

Compiled and laid forth

In a SERMON Preached at

the Abbies holden for the County of

Southampton at Winchester, on

Wednesday July 18, 1677.

By WILLIAM SCLATER Doctor in Divinity,

Preacher of the Word of God in Broadstreet, London.

To the Honble *John Wyld* L^rd. Chief Baron of the Court of *Exchequer*, a Patriot of Justice, & an Exemplary Patron of true Piety; All Heavenly Benedictions.

MY LORD,

I cannot but be known to your Lordship (being so full and rich a Magazine of all Learning, and Eloquence) that the two main [a] *Pillars, which as* Jachin *and* Boaz *in* Solomon's *Temple, do support a Church and Common-wealth, are* [b] Ministery *and* [c] Magistracy; *the one upholding Religion, and Divine Worship; the other, Order, and Civil Justice: Happy is that people which is in* [d] *such a case, where both of these doe not as those twins within* Rebecca [e] *struggle together; but rather as* Righteousnesse *and* Peace *sweetly*

(a) 1 King. 7. 21.

(b) Eph. 4. 12.

(c) Tit. 3. 1.

(d) Ps. 144. 15

(e) Gen. 25. 22

[f] embrace, and kisse each other: It's very remarkable in Holy Writ, how the Spirit of [g] Unity (to ingage, no doubt, an harmonious accord between them) hath been pleased to denominate the persons intrusted with either [i] Office, by one and the same name, styling them διάκονοι, καὶ λειτουργοὶ θεοῦ, Publick [k] Ministers of God for good; the one acting as Stewards of the [l] Mysteries of God; the other as Dispensers of Righteousnesse and [m] Judgement unto men; Both by Gods own [n] sending, and [o] appointment: And methinks, the serious meditation of this their so sacred institution, might powerfully put to [p] silence the murmurings whether of [q] hearty sons of [r] Belial (impatient even of the [s] easiest [t] yoke of the Lord Christ) against them, or the repinings of other Christians not well informed, or mistaken about either: Yea, indeed, it might prove a potent argument to [u] esteem, or [w] obey the one, and to be [x] subject unto the other, even for [y] conscience of God. I can assure your Lordship, that those beams of encouragement (seconded also by that learned and godly [z] Judge then in the Westerne Commission with you) darted, and with so chearing a diffusion displayed from your splendor, as from

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(f) Psa. 85. 10.
(g) Eph. 4. 3, 4.
(h) 1 Tim. 1. 11.
(i) 1 Tim. 3. 1.
(k) Rom. 15. 16. 1 Cor. 3. 5. & Rom. 13. 4.
(l) 1 Cor. 4. 1.
(m) Amos 5. 24
(n) Rom. 10. 15.
(o) Rom. 13. 1.
(p) 1 Pet. 2. 15.
(q) 2 Tim. 3. 4
(r) 1 Sa. 10. 27.
(s) Matt. 11. 30.
(t) The word בליעל Belial is of בלי non & על jugum, id est absque jugo. Hieron.
(u) 1 Thess. 5. 13. ἡγεῖσθαι ὑπὲρ ἐν ἀγάπῃ.
(w) Heb. 13. 17.
(x) Tit. 3. 1.
(y) Rom. 13. 5.
(z) My Lord Ed. Atkins one of the Justices of the Court of Common pleas.

a bright star of the greater magnitude, upon worthy Ministers, whom you have professed to reverence, even for their [a] work sake, owning them (in your solid, religious, and elegant Charges given upon the publick Bench of Judicature) under the title of The Lords [b] Ambassadors, holding such as are found [c] Faithfull, as the Philippians did Epaphroditus, in [d] reputation; Say those beams, by a sweet reflexion, and influence, so warmed the breasts, and revived the drooping spirits of the godly Ministers, that the mention thereof proveth as an amulet, or even as an ἀντίδοτον against all present misapprehensions, or future disconsolations: It is that which shall welcome your approach whithersoever Providence may direct your Judiciary Circuit, and embalme your Name with Honour, the fragrant odour whereof, shall be resented with a pious, and gladsome Commemoration in following generations.

(a) 1 Thes. 5. 13.

(b) 2 Cor. 5. 20.

(c) 1 Tim. 1. 12.

(d) Phil. 2. 29.

How willingly could I now wish my selfe a Chrysostome, or a Nazianzen, some Thucydides, or Cicero, yea the Quintessence of all their Oratory, united into one, and that as by some Pythagoricall μετεμψύχωσις transmigrated

into my breast, that so I might but in some measure expresse (it being a skill beyond Apelles *himselfe graphically and fully to delineate) your eximious endowments and perfections, which render you first a compleat* Christian, *and so by far the better and more accomplished* Magistrate.

Should I mention your Ethicks, *or Morall part, if* Plato, Aristotle, *or the whole Chorus of the most refined Philosophers had lived in your dayes, your practise might have given them exact rules for all their descriptions, or characters of the Vertues; or if we look unto what is any way perfect in them, there needs no better Comment on them than your practise, in Justice, Temperance, Liberality, Mansuetude, and that Architectonicall vertue, which mainly steers all (for which also* Sergius Paulus *a governor is commended in Scripture)*

(e) Act. 13. 7. [e] *Prudence.*

In your Theologicall or religious part, as is recorded of Cornelius, εὐσεβὴς καὶ φοβούμενος τὸν Θεὸν, (f) Act. 10. 2. *you are a* [f] *Devout man, one that feareth God with all your house, a lover and frequenter of all Gods publick Ordinances, giving much Almes to the people, and praying to God alway;*

alway; your retinue also, and attendants qualified after the perfect Canon of Scripture, with [g] truth, [h] fidelity, *and* [i] single-hearted [k] obedience, *and* all sobriety.

(g) Ps. 101. 6, 7.
(h) Tit. 2. 10.
(i) Ephes. 6. 5, 6, 7. Col. 3. 22, 23.
(k) Tit. 2. 9.

In your Noble profession, a Promptuary of the laws, a learned [l] Gamaliel *had in singular reputation; in the administration of Justice* * *upright, and* † *impartiall, and where is a meet Subject capable, full of clemency, bowells, and indulgence: A terror to none but to the evill, giving* [m] *praise and encouragement to every good man and work.*

(l) Act. 5. 34.
* 2 Sam. 23. 3.
† Deut. 1. 17.
(m) Rom. 13. 3.

All which considered, How can I but exceedingly congratulate unto my self the so unexpected Happinesse of your Lordships favour, and countenance! especially when I meditate the occasion thereof to have proceeded from your candid approbation of these my weake endeavours shewn in this and some other Sermons, which you were pleased to desire (whereas you might have commanded it) to the Presse: The subject of it was seasonable, I hope, for that occasion, and generally usefull for these times, intended as a Preservative against the growing malady of this corrupt age, Atheism; *Being straitned by the time, and your important*

busines

businesse ensuing, this copious Theam, as a Camell passing through a needles eye, was compendiated into a narrow compass: If your Lordship doe look upon it as in it self, it is too mean a present for your acceptation, but if on the affectionate Heart wherewith it is tendred to your Patronage, you may judg it a great one: it's sometimes as Noble to accept small things as to conferre great: such as it is, it prostrates it selfe at your feet, beseeching an entertainment, in finding whereof, his Devotions shall bee enlarged for your blisse, Who is

MY LORD,

Your Lordships humble

Orator and Servant

William Sclater.

A SERMON

Preached at the Assises holden for the County of *Southampton* at *Winchester*, on Wednesday, *July* 28, 1652.

Rev. 20. 11, 12.

And I saw a great white Throne, and him that sate on it, from whose face the Earth and the Heaven fled away, and there was found no place for them. And I saw the Dead, small and great stand before God, and the Books were opened: and another Book was opened, which is the Book of life: and the Dead were judged out of those things which were written in the Books, according to their works.

HONORABLE & BELOVED,

I Cannot but esteem it as the great favour of Heaven, that in the revolution of a few months, the Divine Providence hath brought me again hither, and called mee to this Publick service, on the same occasion: I having the happinesse to speak in such a presence, wherein not the pompe of any elaborate, or quaint Humane Oratory; but the power of solid and

sacred Divinity will be best regarded: of which whilest I rest perswaded, I shall humbly crave your Devotions, that the same Hand which gave this opportunity, would adde also a successe to this businesse.

It were a facility (had I a mind to build a large Portall to my narrow house) to entertain your patience, a while, with a discourse of this Book of the *Revelation*, wherein there are so many* sealed Mysteries almost, as Words, or Sentences; so (*a*) abstruse Ænigma's, as none but a Divine *Oedipus* can unriddle them: Insomuch that some of the greatest, and those too most sanctified Scholars have acknowledged, that they had rather (*b*) learn, than teach it: However some others, who to themselves have seemed as the sons of (*c*) *Anak*, of tall Imaginations, have yet proved, in the issue, but like (*d*) *Zuobeus*, little in the stature of sound Judgment; and whilst they have gone about to give other men eyes to see *John*'s Visions more clearly, they have been overtaken, unawares, by their own (*e*) Dreams, and many of them outlived the date of their weak, yet bold, and daring Interpretations: I cannot but applaud the modesty of *Cajetan*, (none of the meanest among the Schoolemen) who, after he had Paraphrased the *Epistles*, and *Acts of the Apostles*, professed, thus, *Apocalypsin fateor me nescire exponere juxta sensum literalem*, Hee was posed about the Literall sense of this Scripture, more meet for his Wonder, than his Exposition: And good reason, for it consisting of many Prophesies of things to come, and those too clothed with Allegories, and clad in Metaphors, πρὶν ἐλθεῖν, ὧδις μάντις οὐ μαντόσυνον, (to speak with (*f*) *Sophocles*) who could directly tell the sense, till the event was seen? that being the best Interpreter of dark predictions.

Nevertheless, sith, as it is in our *English* Proverb, that *Bones bring Meat to town*, that is, *Difficulties bring Comforts*; as, in *Samson*'s Riddle, *Judg.* 14. *Out of the eater came forth meat, and out of the strong came forth sweetness*, true of the Ancient being true, *Petenti aperitur, pulsanti aperietur*, as the Lord is pleased to delight us with the clearer, so to exercise us with the obscurer parts of Holy Writ, and as the Doctor

(*) Rev 5.7.

(*a*) *Mihi tota Apocalypsis valde obscura videtur, & talis, cujus explicatio citra periculum vix queat tentari: fateor me hactenus in nullius scripti Biblici lectione minus proficere, quàm in hoc obscuro vaticinio. Graserus.*

(*b*) D. *Raimolds* of *Oxford*, Divis. 4. against *Hart*. c. 8.

(*c*) Num. 13.33

(*d*) Luk. 19. 3.

(*e*) Job 20. 8.

(*f*) *Sophocles in Antig. Nescia mens hominum fati, sortisque futuræ. Virgil.*

Doctor of the Gentiles assures us, *Rom.* 15. 4. *Whatsoever was written, was written for our Learning*: there being likewise some rills and brooks for the Lambe to wade in, as well as deeps for the Elephant to swim in: Give me leave, I beseech you, (sith not of curiosity to feed fancy, but of a zealous disquisition to discover verity, I attempt it) to withdraw the Curtain, and to set open the Windowes of this Text, that so the (*g*) light of divine truth, in a bright serenity, may (*h*) shine in upon your Minds, and Hearts, to illuminate the one, and to inflame the other, for the best advantage of the whole soul.

(g) 2 Cor. 4 6.
(h) 2 Pet. 1 19.

And I saw a great white throne, &c.

Under which form of words we have, me thinks, according to St. *John's* Vision, *The Grand Assises, held upon the Day of the last generall Judgment*, described in variety of circumstances, which as the carving, or enamelling of some curious Watch, doe exceedingly illustrate and adorn the same.

And as in some solemne businesse of great importance there are usually some antecedaneous introductories to raise expectation, and win the greater veneration thereto: so here, we have something observable by way of præparation; and something also by way of action, or dispatch. The Præparation consists of the supposalls foregoing, Men were dead, and those dead men againe risen, and brought out of the prison of the grave, and set to the Bar: Death, and the Resurrection from Death præcede the Judgment, *I saw the dead, great and small, stand before God*: The matter of Action, or Dispatch, is the Judgment it self following this Death, and Resurrection, *The dead were judged, according to their works*.

The carriage, or managing of this Judgement is, ἀνθρωποπαθῶς, much what after the similitude of (*i*) Humane Judicatures here upon earth; save onely with this odds, or difference; That in this *Grand Assises* in my Text, the Judges themselves must then stand forth before the God of all Judges, even before the most dreadfull Tribunall

(i) *Ut judicii species notior fieret Hominibus, judicandi forma ex his, quæ inter Homines geruntur, assumpta est. Anselm. Comment. in Rom.* 14.

of the onely Potentate, the King of Kings, and the Lord of Lords.

Sen. tragad. *Regum timendorum in proprios greges,*
Reges in ipsos Imperium est Jovis.

For, howsoever it be the style of Magistrates in the Scripture, to bee called Gods, *Psal.* 82. 6. namely, ἐξουσίᾳ τῦ ἀξιώματος, in regard of the Dignity of their office; yet, though they be sons of the most High, they must die like Men; they being, as (k) *Agapetus* told *Justinian*, ὁμοίᾳ τῦ σώματος, in the substance, or nature of their Bodies, composed of the same brittle materialls with other men; though (as I said on the last like occasion) they be Gods with Men, yet are they but Men with God: so that all subordinate thrones must then be cast down, *Dan.* 7. 9. all Commissions given up, and a strict account bee taken both of themselves, and of their stewardship, even before Him, who by *Daniel* (who was the *John* of the Old, as *John* was the *Daniel* of the New Testament) is described under the title of *The Ancient of Dayes, sitting upon his throne* [Imperiall and Paramount,] *whose garment was white as snow, and the hair of his head like pure wool, his throne was like the fiery flame, and his wheels like burning fire; A fiery stream issued, and came forth from before him; Thousand thousands ministred unto him, and Ten thousand times Ten thousand stood before Him, The Judgment was set, and the Books were opened*: So *Daniel*.

(k) *Agapetus in Paræn. ad Justin.*

Now, this great Judicature is, in this Text, described after this manner.

The Division. 1. By the Judicatory, or Seat of Judgment, with its Epithets, or Adjuncts, *ver.* 11. *I saw a throne, and that a great, and a white throne.*

2. By the Judge sitting on that throne, who is God himself, set forth under expressions of Majestick terror; *from whose face the Earth, and the Heaven fled away, and there was found no place for them.*

3. By the persons to be judged, and that impartially, *The Dead, small, and great.*

4. The Arraignment of all those persons, *They stand before God.*

5. The

5. The Indictment, *The Books were opened.*
6. The Evidence, *The things written in those Books.*
7. The Sentence, *They were Judged.*
8. The Rule, ordering that Sentence, *According to their Works.*
9. The means of the Discovery of all this to S. *John*, and by him unto us, and that was by revelation, or speciall vision; so himself acquaints us, *I saw*, saith he, *twice*; this vision (as sometime *Pharaoh*'s dream, *Gen.* 41. 32.) was [doubled,] to shew the certainty and assurance of what he thus had seen: *I saw a great, white Throne——and, I saw the dead, great and small stand before God, &c.*

And these (at least as to my weak observation they occurre) are the proper, and genuine parts of this Scripture; the present measures of my Sermon, and your Christian patience: Each of them being so important as they are do so invite your attentions, that I need not to stand courting your ears at all to obtain them: And so I addresse my self to my businesse, and that after this order, First, beginning with the Divinity, and the explication of the Text; and then proceeding unto the Morality, or the effectuall application of the whole: Please to favour me with your patience, whilest I am (by Gods blessing) in the dispatch of my Sermon, I shall be as contracted, as this deep matter, and your waighty affairs ensuing will give leave.

But before I come directly to the severall parts, I must of necessity say a few words of the suppolals foregoing this last and Grand Assises; and those are Death, and the Resurrection; Men were Dead, and those Dead men again risen, (for surely not dead men, as dead, but as risen) were presented to the Barre, and there stood before God: (Wherefore the Doctrine of the *Resurrection of the Dead*, and of *eternall Judgement* are conjoyned, Heb. 6. 2.) *I saw the Dead, great and small stand before God.*

Mors a Morsu, saith (*l*) *Austine*; No sooner had the serpent fastened the venome of his teeth on the Protaplasts, or our first Parents, and his temptation bit them; but they bite

(*l*) S. *August. l.* 1. *Hypognost. contr. Pelag. circa med.*

the forbidden (m) apple, and death immediately bit them again; And so in in *Adam* all dye, saith the great (n) Apostle, in as much as he was not *Unus* but *Universitas*, as the Schoolemen expresse it, not considerable as a single man, by himself alone, but as a publique person, representing the Universality of all mankinde; the Nature whereof being contaminated in the first Fall, that infection runs still as tainted blood in the veins of Posterity to this day; so that now, πᾶν κτίσμα γενητὸν ἐστι, saith *Damascen*, *The whole sublunary Creature is become subject to mutation*, and as (o) *Philo* saith, ἕπεται τῷ γενομένῳ φθορὰ, *to Generation succeedeth a dissolution*: Had man indeed stood in the honour of his first Creation, and not blotted the eximious pulchritude, and beauty of that (p) Image, in which he was first stamped, he had needed, as no *Jesus* to redeem his soul, so no *Æsculapius*, or Physician to cure his body, He should have had *temperamentum ad pondus*, as the Philosophers speak, so equall a temperature in the exact symmetry of parts, that no qualities in the Elements, of which he is compounded, should have contended for such a conquest, as should have routed him into his grave; For, howsoever the Schoolemen (more curious, oft-times, to raise doubts, than judicious to assoyle them) had a conceit, that if the first *Adam* had never fallen; yet the second *Adam*, (the Lord Christ) had come in the flesh, *ad decus & ornamentum generis humani*, for the Honour, and ornament of the Humane nature; yet that is but the play of some wanton wits, it is not the plea of any solid judgement; sith it disappoints, at least misapprehends the proper end of Christs coming in the Flesh, which was, to suffer for, and to (q) save sinners, even such as by what Names, or Titles soever they are distinguished above ground, like to the severall Chessemen as they stand in the game, under severall notions, on the table, yet being shuffled all together into one common bagge, they have no distinction in the dust at all: But in (r) *Golgotha* (as saith the *Hebrew* Proverb) are skuls of all sizes, as well great as small: πᾶσιν ὁμοίως πάντες τῆς γῆς μεταπέσες, saith *Agapetus*, for all have reason to say to Corruption, Thou art my (s) Father,

(m) Gen. 3. 6.
(n) 1 Cor. 15. 22.
(o) *Phil. de Mundo.*
(p) Gen. 1. 26.
(q) 1 Tim. 1. 15.
(r) Mat. 27. 33.
(s) Job 17. 14.

ther, and to the Worms, Thou art my Mother, and my Sister: some Great ones, perhaps, like Teeth, may here dwell as in the mouth of Honour, eat up or oppresse a man and his (*t*) heritage, as the Prophet speaks, grinding the face of the poor; or as *Sapor* King of *Persia* write Brother to the Sun and Moon; or as the twelve *Cesars* divide the twelve moneths between them, washing their steps in (*u*) Butter, housing themselves like snails, in their golden shels, and painting the earth as they passe with their silver slime, and on the Theatre of this world act their parts so, as they can blast with their breath, thunder-strike with their frown, and crush with their finger; but the Interlude will end anon, and then they must all get them along down to Death's tiring House, as well as others, as well *Alexander* as *Dametas*, fair *Nireus* as deformed *Therstites*; there is no remedy, they must unstrip, they must uncase, and be all uncloathed, they must exchange their Canopies of state for coffins, their Ivory couches for graves, their Palaces for charnell houses, their Tapestry for shrowds, and all their embroidered Mantles for coverlets of dust; *Sic in non Hominem vertitur omnis Homo*; Dust at the first was mans Composition, and into dust at the last will be his resolution, *Gen.* 3.19. *Homo ab* (*w*) *Humo*; and whilest even the best men carry about them a (*x*) Body of death, they must unavoidably (for the abolishing of the remainders of Corruption, the Law in their members) expect the death of the body, for *the wages of Sin is Death*, Rom. 6. 23. They say there stands a Globe of the world at one end of a great Library, and the Scelcton of a man at the other end; which may not unfitly be thus moralized, though a man were Lord of all that he sees in the Map of the world, yet hee must dye, and become himself a map of mortality; even provant for worms to revell with in the grave: It's true indeed what (*y*) *Statius* utters in his lofty verse,

Mille modis Lethi miseros mors una fatigat.

Though there be many wayes to one, and the same (*z*) long home, yet we must all meet together at last in the

(*t*) Mic. 2. 2.

(*u*) Job 29.6.

(*w*) Man is named in *Hebrew* אדם *ab* אדמה *Adam*, of *Adamah*, the earth, or, the red earth.

(*x*) Rom. 7.24

(*y*) *Statius lib. 9. Theb.*

(*z*) *Solomon*, Eccles. 12. 5. calls the grave בית עולם *Domum seculi* the House of age.

the ſame (a) House, and in the chambers of death muſt be our dwelling: that Grammarian who can decline a Noune in every Caſe, yet cannot decline Death in any Caſe: In ſhort, this being a Doctrine which more needs application, than proof, ſith, as (b) one ſaith, *Naſcimur morituri*, we are no ſooner born, but inſtantly we begin to dye; as *Moſes* had no ſooner wrote his Book of *Geneſis*, but ſoon after his Book of *Exodus*; we dye from infancy into childhood, from childhood into youth, from youth into age, and from age into old age, and perhaps into dotage, and at length into the grave: ſurely, it were well, if every one of us could (as one obſerves) out of the Acroſtick Letters in the four degrees, or ſteps of mans Age, to wit, *Puerit'a*, *Juventus*, *Virilitas*, *Senectus*, experimentally make up *Pius*; that piety might be the golden thread to run through all; that we would dye before we do dye, ſo that when we do dye, we may not dye; that is, that we would dye daily unto (c) *ſinne* by continuall mortification of all our vile, and corrupt affections, before we do dye into our graves, by a naturall diſſolution, ſo that when we do dye a naturall death, we may not dye the death eternall; which death eternall doth not conſiſt in the annihilation, or utter abolition of the Body and Soul in regard of their being, or ſubſiſtence, as the Epicures might fancy, 1 *Cor.* 15.32. but only of the ceſſation of their well-being, in regard of the everlaſting ſeparation of both from the gracious and glorious (d) preſence of Almighty God, and withall of the plunging of both into the ſenſe of torments in both unto all eternity, even for ever and ever: By this occaſion, ſith we are ſure we muſt dye (e) once, and but once, as the day hath but one ſtarre, but it is the Sun, the Lyoneſſe but one young one, but it is a Lyon; ſo we having but one death, it had need be a good one: We perhaps ſecurely contemplate our Naturall complexions, having milk in our breaſts, and (f) marrow in our bones, blithe, and buxom at the preſent, may be apt to ſay to the ſummons hereof, as ſometimes *Felix* did to S. *Paul* reaſoning of righteouſneſſe, temperance, and judgement to come,

(a) Job 30.23.

(b) *In ortu adhuc ſuo, ad finem nativitas properat. S. Cyprian. contr. Demetrian. Tract.* 1.

(c) Rom. 6.7. 1 Pet. 2.24.

(d) 2 Theſ. 1.9.

(e) Heb. 9.27.

(f) Job 21.24.

come, *Act.* 24.25. τὸ νῦν ἔχον πορεύου, Goe thy way for this time, till a more convenient season; whereas, it may be, in respect of the Lords Divine Præscience, according to which from æternity every mans dayes are (*g*) appointed, it may be this night, before we know what (*h*) to morrow may bring forth, our (*i*) souls may be taken from us: But yet, if we consummate, and finish a good life before Death seise on us, so that the thought of our (*k*) end be still at the end of our thoughts; it will not be to the godly *in insidiis* as a snare, but alwayes *in januis*, under expectation as at our doors: the stroke of Death can never be too sudden, when to a mortified soul it's alwayes under expectation; Thus, *qui moritur, non moritur; quando moritur*, as S. (*l*) *Austine* made his riddle, so prepared, he doth not dye, when he doth dye.

(*g*) Job 14. 5, 14.
(*h*) Prov. 27. 1. Jam. 4 14.
(*i*) Luk. 12. 20.
(*k*) Deut 32. 29. Eccles. 7. 36.
(*l*) *August. lib. 65. quæst. cu 32.*

Yea, he so dyeth, that he both is, and shall be sure to live, and rise again: and so shall all others of all sorts whatsoever: None ever but a (*m*) Sadduce, or men infected with the same leaven, denyed it: those dry bones in *Ezekiel*, chap. 37. which being made to live again, having breath, and sinewes, and flesh drawn over with skin, did immediately indeed represent new vigour to be shortly put into the dead hopes of the Jewes; but yet by many, or most Divines taken notice of likewise as (*n*) a Type of the Resurrection: foredenoted, say some, in *Aaron* 's rod, which being pluck'd up by the roots, withered and dry, (*o*) budded afresh; so (*p*) *Rabanus Maurus*; hanselled it was also in those raised under the Old Testament, as the (*r*) *Shunamites* son, and the man (*s*) who touched the bones of *Elisha*, &c. and some others raised by Christ, under the New Testament, as (*t*) *Lazarus*, the widows (*u*) son of *Naim*, the (*w*) daughter of *Jairus*, those Candidates of immortality, as one calls them; and in expresse texts, there is enough in both Testaments to evince it; both the (*x*) breasts of the Spouse yeeld us milk, which we may thence (*y*) suck out, and be satisfied with, as with the breasts of consolation: so *Isa.* 26. 19. *Thy dead men shall live, and the earth shall cast out the dead*: the almost whole fifteenth chapter to the *Corinthians* is spent

(*m*) Luk. 20. 27.
(*n*) *Peter Martyr. loc. Com. Class. 1. p. 82. num. 24.*
(*o*) Numb. 17. 8.
(*p*) *Rabanus Maurus Comment. in lecim. cap. 1. fol. 7.*
(*r*) 2 King. 4. 36.
(*s*) 2 King. 13. 21.
(*t*) Joh. 11. 44.
(*u*) Luk. 7. 15.
(*w*) Mar. 5. 42.
(*x*) Cant. 4. 5.
(*y*) Isa. 66. 11.

on the same subject: yea, some Christian Philosophers have attempted to draw as much for the thing it self from grounds of regulated reason; even from the very desire that the separated soul hath to be reunited again to the body; for, consider the soul, not as absolutely in it self, a spiritual, immortall substance: but respectively, and with relation to the body, as it was *forma informans*, or, as by (x) *Aristotle*, under that notion, it's called, ἐντελέχεια πρώτη τοῦ σώματος φυσικοῦ, that specificall form, or first act which gave individuation to that body, which *in toto composito*, in conjunction with it self, denominates the reasonable creature Man: now, in this respective consideration, the soul, under separation from the body, which it did inform, during that state, subsists in an imperfect kinde of being: Now, as all things naturally desire to be preserved in being, so also in the most perfect kinde of being, suitable to the end of their first Creation; so the soul desires naturally a reunion again with that body which it did inform, *ratione Termini*, in regard of the Term, or end of that desire; although indeed *ratione modi*, in regard of the manner, and means, how this should be accomplished, this is supernatural, and requires a divine power to effectuate: The summe is, (for I must hasten to my main intention) thus all both Saints, and Castaways shall be raised up, at the last day, the one sort by the Spirit of Christ, *Rom.* 8. 11. for Christ himself being the (a) Head of the Church, *quod processit in Capite, sequetur in Corpore*, He being the First-fruits of them that sleep in him, 1 *Cor.* 15. 20. *Eandem fit ratio primitiarum, & totius cumuli*, ab *Beza* gloseth it, there being the same reason of the whole lump as of the (*) First-fruits, in point of Consecration, all (b) members of Christs Mysticall Body must, and shall be raised also from their dormitories, and beds of rest to take possession of their Glory: and the other sort by the power of Christ, (being Lord both of the dead, and living, *Rom.* 14. 9.) shall be summoned likewise from their graves, as Malefactors are snatched from their dungeons to be (c) brought forth to their Executions: Both these sorts like

(x) *Aristot. lib. de Anima.*

(a) Eph. 4. 15.

(*) Deut. 26.

(b) *Resurrexit Christus, ut resurrecturum se, non dubitet Christianus. S. August. ser. 162. de Temp.*

(c) Joh. 5. 29.

like to the Letter of (d) *Pythagoras*, (the letter Y) having two ends divided at the top, they are raised up, but unto severall ends, according to what we read most oppositely to this purpose, *Dan.* 12. 2. *Joh.* 5. 28, 29. (with which saying I shall now close up all that I have now to say of these two supposals, or præcedaneous præparatives to my main businesse) *Marvell not at this*, saith our Saviour; *for the Hour is coming, in the which all that are in the graves shall hear his voice; and shall come forth, they that have done good, unto the Resurrection of Life, and they that have done evill, unto the Resurrection of Condemnation.* And thus farre of what was observable by way of præparation to this great Assises: wee now come to the matter it self of Action, or of Dispatch therein.

(d) *Litera Pythagoræ discrimine secta bicorni Humanæ vitæ speciem præferre videtur.*

In my discourse of which I shall follow the order wherein the words are here set down by S. *John*, and then, the first particular, that as *Abraham* in his Tent, stands here in the (e) door of the Text, to invite your observation, is the means of Discovery, by which S. *John* came to have the knowledge of all this, and that was by Revelation, or by speciall vision; for he saith, *I saw*: where we must take notice by the way, that he doth expresse himself, *more Prophetico*, after the manner of the Prophets, in the Prætertence, speaking by way of anticipation, of a thing as it were already past, though it was wholly future, and to come, to shew the certainty thereof, assuredly to come to passe, as if it had been actually past already, and over.

(e) Gen. 18. 1.

But the point that we have here offered to our consideration is this; *viz.* Whether in these dayes Visions be extraordinarily vouchsafed, and so may be expected as means of imparting to us what the minde of God is in the affairs of life, and salvation to the Church of God?

Quære.

The better to clear my passage to a direct resolution of this Quære, it shall not be amisse on this occasion, (but succinctly) to present you as in a Map, the severall

Answ.

rall wayes of extraordinary revelations mentioned in the Scripture, concerning the will of God, or the issues, and events of things.

(f) Vid. Pet. Martyr. loc. commun. sect. 6. p. 8.

These were either (f) Oracles, or Signes, or Urim, or Lots, or Prophets, or Dreams, or Visions.

(g) Act. 7. 38. λόγια ζῶντα.

Oracles were, when by (g) lively voyce God was pleased to inform his servants of his will, as in the Sanctuary from betwixt the two Cherubims, *Exod.* 25. 22. God was pleased, in the exigents of his Church to reveal his will unto his people, by the High Priest; in this manner spake He to *Abraham*, to *Moses*, to *Samuel*, and to other eminent and eximious Saints recorded for Heaven's favourites, in holy writ.

(h) Gen. 22.
(i) Heb. 11. 19.
(k) Heb. 10. 14. & Heb. 9. 28.
(l) Num. 21. 9. Ioh. 3. 14.
(m) Iudg. 6. 37.
(n) Ier. 27. 2.
(o) Ezek. 7 23.

Omina, or Signes, by which men might understand his will; as in the instance of (h) *Abraham's* offering up his only son, in a (i) type of Christs owne oblation of himself, (k) once for all; in *Moses* typicall lifting up the (l) brazen serpent in the wilderness; in *Gideons* (m) fleece; in *Jeremiah's*, and *Ezekiel's* using of (n) yokes, and (o) chains, and such like visible representations of what should, under certain terms expressed, ensue.

(p) Iosephus Antiq. l. 3. c. 9.

Urim, whereof we read, *Exod.* 28. 30. *Numb.* 27. 21. 1 *Sam.* 28. 6. a stone, or stones in the Breast-plate of the High Priest, which (as some out of (p) *Josephus*, and *Suidas* conceive) if it became shining, it boded victory, or good successe, if of a bloudy colour, warre, and if black, death.

Lots were sometimes used to determine doubtful issues, or elections, *Prov.* 16. 33. as in the choyce of *Matthias* the Apostle, *Act.* 1. 26.

(q) Numb. 12. 6.
(r) Gen. 1. 15. Psal. 89. 19. Prov. 29. 18. Isa. 1. 1.
(s) Act. 10. 11.

That of the Prophets is knowen, who sometimes in (q) Dreams had by the Lord represented to their fancies, or mindes what he would have beleeved, or done, or expected.

And the last way was by (r) Visions, when the Lord, either to the understanding, or to the imagination, or else (s) visibly to the sight was pleased to exhibit

the

the representation, or semblance of what he purposed to effect; which kind of Revelation *Ezekiel*, *Daniel*, *Zachary*, and here St. *John* were acquainted with.

Now, as concerning all the former sort in use during the dispensations under the Old Testament, I suppose the question is out of question with us all about their cessation: Wee are to enquire, whether such like Visions, (or else immediate instincts, or Enthusiasmes) may be expected, or will be afforded to ordinary Christians, under these days of Gospel-dispensations. *Quæst.*

To which I answer, that Howsoever we may not tie the Lord to his ordinary means, for we know, hee can work above, yea without them; as there was (*t*) light before the Sun and Moon were made; yet we have reasons many to perswade us, that the Lord now deals not by Visions, or Revelations extraordinary; and whosoever doe pretend such directions, it's to be feared, they are but vain, delusive apparitions, or dangerous, and Satanicall impostures. *Answ.* (*t*) Gen. 1. 2.

My reasons are these. 1. Because the Lord hath now made perfect the (*v*) Rule of Faith, and Life, and given us an absolute Canon of Doctrine, to which there may nothing be added, nor from which the least Iota be detracted, 2 *Tim.* 3. 15, 16. So that to instruct us in a matter of faith, or morall practise, Visions are all now unnecessary. (*v*) Gal. 6. 16 Phil. 3. 16.

2. For particular Events, and accidents of the Church of God, which were the usuall matter of Visions and Revelations, he hath given us reason to think, that he will no longer instruct his Church by that means extraordinary, because the charge runs so precisely, to adde nothing to the words of the Prophesie of St. *John*'s Book, under penalty of having addition made to our plagues, *Rev.* 22. 18. He would intimate in that charge, that by that Prophesie hee hath fully instructed his Church in all things convenient for it to know, unto the end of the world.

3. Even then, when was place for Visions and Revelations, the Rule was, to (*w*) examine all by the Word of God; so that if any thing came under colour of Divine (*w*) Isa. 8. 20. Act. 17. 11.

Revelation, obtruded upon the Church of God, that held not currant at that Touchstone, it was, as a probation (in Gods permission) of his people, *Deut.* 13. 13. So, in it self, and in the issue, a fanaticall (*x*) delusion, like to some Meteor, or Comet, fed onely by unwholesome exhalations, which speedily vanish without heat or light; it was no say of the true (*y*) Sun *Christ Jesus*, in whose (*z*) light alone it is, that the Saints of God doe see the solid light of the Truth; Wherefore, saith the Prophet, *Isa.* 8. 20. *To the Law and to the Testimony; if they speak not according to this* (***) *Word, it is because there is no light in them.*

(*x*) Isa. 66. 4. 2 Thess. 2. 11.

(*y*) Mal. 4. 2. Rev. 12. 1.

(*z*) Psal. 36 9

* *Quæ libro legis non continentur, ea nec nosse debemus.* *Hilar.*

And yet those grand Impostors of *Rome*, to this day, boast of I know not what *lumen Propheticum*, continued in their Church; and for most of their paradoxes in the questions of Purgatory, Prayer for the Dead, Invocation of Saints, &c. when other arguments drawn from dark, Allegoricall texts, or Apocryphall books faile them, at length, they come to Visions, and Apparitions of Soules, that have appeared to the living, and testified, some, their tortures, some, their deliverances, by prayers, and suffrages of the Living: others pretending the lively voyce of the blessed Virgin from Heaven, as that, *Benedicta me scripsisti, Thoma*, applauding what *Thomas* had written of her: at another time, speaking through her image, or statue in the Temple, giving the Good morrow to St. *Bernard*, who yet to confute the imposture, gave answer, that shee had forgotten St. *Paul's* rule, *It was not lawfull for a woman to speak in the* (*a*) *Church*: But I forbear to offend your patience with these vanities; I only touched at them in my way, the more to fasten on all Gods holy people (truly such) the persuasion, to keep themselves precisely to the written Word inspired by, and joined with the Spirit of all truth, *Isa.* 59. 21. even that [*sure*] Word, 2 *Pet.* 1. 19. as St. *Peter*, that *Word of Truth*, as St. *Paul* calls it, 2 *Tim.* 2. 15. *Gal.* 2. 5.

(*a*) 1 Cor. 14. 34

This of St. *John* was an Apostolicall, Personall privilege, (not to be drawn into common imitations, or into ordinary expectation.) Hee being immediately acquainted of this secret of the manner of the last Judgment, by Vi-

sion

sion extraordinary: It is not *privilegium*, but *prævilegium*, not a warrantable favour to be expected, but a præsumptuous tempting of God to be avoyded; if ordinary Christians, with sleighting, or omission of the Word written, do for their direction, expect Visions now, after the propheſie of St. *John*'s Book is finiſhed.

And thus much, if not too much, of the means, by which St. *John* firſt came to have to him revealed, for the generall information of the Church of God, this carriage of the *Grand Aſſiſes*: It was by Viſion; ſo we read in the Text, *I ſaw*, *I ſaw*.

And ſo I haſten to the ſight it ſelf, or to what he did ſee, and that is here deſcribed, firſt, to be the Judicatory, or Seat of Judgement it ſelf, with its Epithets, or Adjuncts, *I ſaw a throne*, and that *a great, and a white throne*.

A Throne, is a Seat of majeſty, and glory; as when *Solomon* would be ſeen in his might, aſcends his royall (*b*) throne, ſupported by twelve Lyons, the emblemes of power, and of undaunted courage: Now, whether St. *John* ſaw any (*c*) created Seat, viſibly in ſome ſhining clouds, in the which Chriſt ſhall come, any materiall Throne, or rather ſuch a ſemblance of majeſty preſented to him, is no point of curious diſquiſition: under this expreſſion of a Throne, or of the *Throne of his glory*, mentioned here, and in St. *Matthew*, ch. 19. 28. & 25. 31. I apprehend is meant the (*d*) glory, the mighty power, and juſtice of the Lord Chriſt, in the manifeſtation of himſelf as the (*e*) Judge of Quick and Dead, *in his glorious appearing*, as St. *Paul* calls it, *Tit.* 2. 13. or *in the præſence of his glory*, as St. *Jude*, v. 24. It hath the Epithet of *Great*, to denote his Majeſty; and of *White*, to declare his Purity, and the (*f*) clearneſſe of his juſt proceedings. *Venit Chriſtus* (*g*) *occulte judicandus, veniet & manifeſte judicaturus*, 2 *Theſſ.* 1. 7. or thus, *Great*, to ſhew his Severity; *White*, to denote his Lenity, even in the middeſt of that Severity; and both theſe exerciſed, when Actually [*upon*] his throne, namely, when Seated, when the Judgment, as *Daniel* ſpeaks, was (*h*) ſet, commonſtrating thereby the wiſe deliberation obſerved in this finall Judicature: I might ſpeak to each of theſe, and as the

(*b*) 1 King. 10. 19, 20.

(*c*) *Vid. Gerard. c.* 5. *tom.* 6. *ſect.* 58.

(*d*) *Dieteric. In Feſto Converſ. Pauli, p.* 180, 181.

(*e*) 2 Tim. 4. 1.

(*f*) Pſal. 51. 4. Rom. 3. 4.

(*g*) *S. Auguſt. l.* 3. *c.* 8. *de Symb. ad Catech.*

(*h*) Dan. 7. 10.

(i) Luk. 6. 1. the Disciples, by (i) rubbing of these eares, come to the
(k) Psa. 63. 5. solid grain, by discoursing on them find out the very (k) marrow and sweetnesse therein contained: First, for the severity of this Judge, it's to the life resembled by *Daniel*, ch. 7. 9, 10. when he saith, that his throne was like the fiery flame, *a fiery stream issued, and came forth from before him*, and so in his wrath God is said to be a *consuming fire*, *Heb.* 12. *ult.* and the Psalmist, to expresse it, in the Actuall execution, compares it to the *Hills melting like wax at the presence of the Lord: at the presence of the Lord of the whole earth*, *Psal.* 97. 5. To this purpose tends that expression, in the person of the Lord Christ, *Those mine enemies that would not that I should reign over them, bring hither, and slay them before my face*, Luk. 19. 27. Nor is it more then equall, that those, who in the fury and rage of their impetuous
(l) Psal. 2 3. corruptions (l) teare the bonds of Christ's injunctions in sunder, (at least in their attempts), should when
(m) Psa 149. 8. he is advanced, and got into his throne, bind them fast in (m) chains, yea and though they were Nobles themselves, in links of iron; the meaning is, to crush them as *Christ*, an
(n) Psal. 2. 6. anointed (n) King; who refused him for a *Jesus*, a redeeming Saviour.

And yet, if yee peruse *Rev.* 4. 3. yee shall there read, that howsoever *He who sate upon the throne, was to look upon, like a Jasper, and a Sardine stone*, which sparkled with radiant, blazing, and dazeling colours, or coruscations; yet even then *he had a rainbow round about that throne, in sight like*
(o) Gen. 9. 13. *unto an Emerald*; the (o) rainbow was a sign of the Covenant of favour, after the great deluge of the old world; and the Emerald being green, and fresh, delighteth the eyesight: Whereto tendeth all this? but to shew a strong propensity
(p) Hab. 3. 2. to mercy even in the (p) middest of severity: yea, the very damned in hell find this, for though a greater judgement could not befall them *Extensive*, in regard of Continuance, for it's Everlasting; yet *Intensive*, he could lay more upon them then they suffer: It's an old word in Orthodox Divinity, God rewardeth *ultra condignum*, punisheth *citra condignum*, Ezra 9. 13. Christ is said in the *Revelation*, 1. 13. to wear his girdle about his paps, or breast; we, about

our

our loynes; we, about our loyns (*q*) the ſeat of Concupiſcence, to curb that; Chriſt, about his breaſt, the ſeat of Anger, to reſtrain it, to wit, in point of Execution; the motion of anger in Chriſts boſome was like the ſtirring of pure water in a cryſtall glaſſe, without all diſorderly * perturbation, ſuch as is in the defiled, muddy, and polluted breaſts of ſinful men; indeed, the Lord is ſo propenſe to ſhew ‖ the acts of benignity rather, than the contrary of extreme rigour, that even when he is proceeding to the very act of Execution, his very Heart is turned within him, and his repentings are kindled together, making many expoſtulations both with the ſinner, and with his own mercy, *How ſhall I give thee up*, Ephraim? *How ſhall I deliver thee*, Iſrael? *&c. Hoſ.* 11. 8. Juſtice and Mercy ſtrive, as it were, which ſhall firſt manifeſt it ſelf; Juſtice like *Zarah*, one of *Tamars* twins, *Gen.* 38. 28. puts out the hand, on which is bound a ſcarlet thread of a bloudy colour; but it draws back the hand again, till Mercy like to *Pharez* breaketh forth before it, and carries the priority, *ver.* 29, 30. But I muſt haſten, yee ſee here in the Text, as the Throne was *Great*, to ſtrike terror into the hearts, even of the mightyeſt Potentates upon earth; ſo alſo it was *White*, the colour, as of Clearneſſe, and Innocence; ſo, of Lenity, Kindneſſe, and of Indulgence.

And, (which muſt not be paſſed over) both theſe exerciſed, when actually upon his Throne, Seated there; not, in any poſture of haſte, as on any ſudden to paſſe ſentence; before due pawſing, examination, or conviction; Hee firſt ſits down, and ponders the whole cauſe; As much as this was intimated in the Lords proceeding with *Sodom*, *Gen.* 18. 21. the enormities whereof, though they were exceeding clamorous, and cryed to heaven for judgment; yet before the execution of fire and brimſtone upon them, he is ſaid, firſt, to goe down, and ſee whether all things anſwered that loud and lewd report of their unnaturall and moſt prodigious crimes: *I ſaw* (ſaith St. *John*) *a great white throne*, *Great*, for Terror, and Severity; *White*, for Lenity, and Moderation; a *Throne*, for Counſel, and ſage Deliberation.

(*q*) Luk. 12. 35.

* His girding about the paps and breaſts ſignifieth, that there is no defect, or aberration in anymotion, or affectiō in our Saviour Chriſt; but every thought, and inclination of his heart is kept in order by the fulneſſe of the Spirit. Mr. *Ed Leigh Annot. in*

‖ There is a ſweet expreſſiō in *Iudg.* 10. 6. His ſoule was [grieved] for the miſery of *Iſr*: he doth not afflict [willingly] nor grieve the children of men, *Lam* 3. 33 In all their affliction hee is afflicted, *Iſa.* 63. 9. *Atque dolet quoties cogitur eſſe ſevus*: Therefore in the *Pſalms* wee read that God as he had a *rod* to Correct, ſo withall a *ſtaffe* to Support, *Pſal.* 23. 4.

And so I come to the next particular, which the Text in order presents us with, and that is the Judge sitting on his throne, who is here said to be God himself, set forth under expressions of Majestick terror, *from whose face the earth and the heaven flee away, and there was found no place for them.*

God himself then is the Judge, seated upon his throne; so is his style, *Heb.* 12. 23. *God the Judge of all*, even Father, Son, and Holy Ghost, Trinity in Unity, and Unity in Trinity; which howsoever distinguished in regard of Personal subsistence, and peculiar appropriations of operations, yet are still but One, and the same in Essence, and divine Being; even as if you take water, and ice, and snow, though in Apprehension distinct things, yet put together into one vessell, and dissolved, all prove but one water: or, as (r) *Gregory Nyssen* makes the observation, in *Abraham*, *Gen.* 18. 2, 3. who though, as it's said, *He saw three men from his tent dore*, yet hee called all but [*my*] *Lord*, in the singular; as for the device of the *Rabbins*, that these three Men were three Archangels, *Michael*, who foretold the birth of *Abraham*'s Son; *Raphael*, who healed him of his wound received in his Circumcision; and *Gabriel*, who rescued *Lot* out of *Sodom*; this conceit we may reckon among those which St. *Paul* calleth μωρὰς, καὶ ἀπαιδεύτους ζητήσεις, *foolish and unlearned questions*, 2 *Tim.* 2. 23. the mystery of the Text is to represent the Trinity of Persons, in the Unity of the divine Essence: so *Isa.* 33. 22. *The Lord is our Judge, the Lord is our Lawgiver, the Lord is our King*, this threefold repetition of the word *Jehovah*, implyeth the mystery of the Holy Trinity, as (s) *Gerard* apprehends it: *To the Father judgment is given, Psal.* 9. 8. *The Lord hath prepared his throne for judgment, and he shall judge the world in righteousnesse*; & Joh. 8. 50. *There is one that judgeth*, saith Christ of his *Father*; compare we 1 *Pet.* 1. 17. To the *Son* it is ascribed, *Act.* 10. 42. 1 *Cor.* 4. 4. 2 *Tim.* 4. 1. 8. to the *Holy Ghost*, *Isa.* 4. 4. called the *Spirit of Judgment*: The ground of this is that known Maxime in Divinity, *Opera Trinitatis ad extra sunt indivisa*, look as the Essence of the three Persons is equall, individed, and the same, so is

(r) *Gregor. Nyssen Catech.* 15.

(s) *Joh. Gerard. lor. Com. tom.* 9. *c.* 3. *sect.* 36. *tract. de Extremo judicio.*

is the power, and work one, in relation to the Creature.

And yet, howsoever this be orthodox truth, that the whole Trinity doe judge, in regard of their ὁμοουσία, or consubstantiality, Authoritatively; nevertheless, the whole execution of this Judgment, κατ' οἰκονομίαν, in regard of Dispensation, is committed unto the *Son*; the *Father*, and the *Spirit* judge, but by the *Son*; so *Dan.* 7. 13, 14. *Act.* 17. 31. *He hath appointed a day, in the which he will judge the world in righteousnesse, by that Man whom he hath ordained*, So *Rom.* 2. 16. *God shall judge the secrets of men by Jesus Christ*; in which respect, the Judgment Seat is said to be Christ's, *Rom.* 4. 10. 2 *Cor.* 5. 10. And this is also an Article of our Creed.

The reasons of it are principally these two.

1. First, because the proceedings of the last Judgement being to be Visible, it seemed good to the blessed Trinity, to appoint the managing thereof to the man *Christ Jesus*, that so the Judge might be seen in Majesty; hence it's said, *Joh.* 5. 27. *He hath given him Authority to* [*execute*] *judgment also*, [*because*] *He is the Son of man*; ὅτι, διὰ, ἢ κατὰ τὴν ἀνθρωπότητα, as (t) *Pelargus* expounds it, that is, *according to his Humanity*; for, this particle ὅτι, *because*, in this place, is not Aitiologicall, Causall, for the Humane nature is not the Cause, of which that Judiciary power doth depend; but it is δεικτικὸν, ἢ δηλωτικὸν, Demonstrative, shewing the Nature, in respect of which that power is said to be communicated unto *Christ*, the second Person: Now, the *Godhead* being invisible, 1 *Tim.* 1. 17. & 6. 16. it is said truly, *Matth.* 24. 30. *They shall* [*see*] *the Son of man coming in the clouds of Heaven, with power and great glory*; and *Zach.* 12. 10. compared with *Rev.* 1. 7. *They shall* [*looke*] *on him, whom they have pierced*; so likewise *Act.* 1. 11. *This same Jesus which is taken up from you into Heaven, shall so come in like manner, as you have* [*seen*] *him goe into Heaven.*

(t) *Pelargus in loc. p. 62.*

2. Secondly, because it is a part of the recompense of his Humiliation, I am sure an especiall part of his Regall authority, by vertue whereof all the enemies of his Spirituall

rituall Kingdome ſhall be forced to ſubmit to the æquity of his Sentence, *Rom.* 14. 11. *Every knee ſhall bow to him*, and *at his Name*, *Phil.* 2. 10. that is, all Creatures ſhall yeeld him homage, and bee forced to acknowledge his power, ſcepter and ſoveraignty: The Apoſtles indeed, *Matt.* 19. 28. are ſaid to judge the world, by their ſolid Doctrine, and eminent Example, convincing them of their error, and ungracious courſes; and all the Saints in generall likewiſe, 1 *Cor.* 6. 2. ſhall judge even the Angels; however, not by Originall, and Supreme authority; yet, as (*v*) Aſſeſſors with the Lord Chriſt, as it were upon the ſame Bench, by approbation, applauding the (*w*) Juſtice of him, who being, as *Abraham* ſtyles him, *Gen.* 18. 25. *the Judge of all the earth*, cannot but doe right.

(*v*) Ephe. 2. 6.

(*w*) Rev. 19. 1.

Now, for the majeſty under which he is here deſcribed, in theſe words; *From whoſe face the earth and the Heaven flee away, and there was found no place for them*; many are the conjectures for the ſenſe; ſome underſtanding it of the aboliſhing, and utter annihilation of the whole frame of this preſent Univerſe, being totally diſſolved, and melted by the fire of Conflagration at that day: ſome moderne Expoſitors incline to this, for that they read, *Rev.* 21. 2. *I ſaw a new Heaven, and a new Earth; for the firſt Heaven, and the firſt Earth were paſſed away, and there was no more Sea*: though (*x*) others, with as much judgement, apprehend it only to be an ἀλλοίωσις, not a μεταβολὴ, a *mutation*, or *alteration*, in reſpect of qualities, and the preſent ſpecies, or corrupt form, not of the actuall deſtruction of their Eſſence, or Being; a change of them into a melioration, not an abolition by annihilation; and they expound it by that in the Pſalmiſt, *Pſal.* 102. 25, 26. *Of old haſt thou laid the foundation of the earth, and the Heavens are the work of thy hands, they ſhall periſh, but thou ſhalt endure; yea, all of them ſhall wax old like a garment, as a veſture ſhalt thou change them, and they ſhall be changed: As a Veſture*] Now, you know the ſubſtance of the Body may remain the ſame, though the Veſture that covers it be exchanged from an old [(*) faſhion], to a new: Now as a Diamond is not ſo well cut as by a Diamond, no more is the

(*x*) *S. Auguſt. de Civ. cap.* 14. *&* 16. *Ambroſ. Primaſ. Bede, Arethas, Ribera, ad loc. P. Lombard. l.* 4. *Diſt.* 47. *D.*

* 1 Cor. 7. 31. παράγει γὰρ τὸ [σχῆμα] τοῦ κόσμου τούτου.

the Scripture interpreted comparably, as by it self: And to the same purpose is that we read in 2 *Pet.* 3. 13. where is mention made of *new Heavens*, and a *new Earth*, after those that now are, vers. 7. being reserved unto fire, are purged by it: Which fire at the last day, as (z) *Bonaventure* (a), *Durandus*, and Schoolmen are of opinion, shall not (even as the waters were not in the old deluge) be anew created, as a new materiall Element; But, it shall be only *Ignitio quædam elementi purgandi*, A certain fiery inflammation, even as iron is made hot by a vehement heat, not by receiving any new substantiall form of fire into its self; By vertue of which Ignition, the old drosse which sin had contracted over the face of the Creation, shall be defæcated, and repurged, and a new, fresh face, or beauty restored to it.

(z) *Bonaventur. ad 4 sent. D.48. qu.1.*
(a) *Durand. in 4. sent. D. 47. qu. 3.*

And yet, notwithstanding all this, under the favour of more deep judgements, me thinks, by this flying away of the Heaven and Earth from before the face of this great Judge, is, as by a Periphrasis expressed, in effect, no more but this; namely, how the whole Creation shall be overwhelmed, after a sort, and vanish, as it were, at the glorious Presence, and clarity of the Lord Christ: They shall see the (b) sign of the Son of man, by which the Papists generally understand the ensign of the Crosse, by which he got the victory over all his Enemies; others, some (*) bright signall testimony of his dreadfull, and majestick approach to judgement, when the powers of heaven shall be (c) shaken, the earth tremble, the mountains be overturned: the starres shall fall from Heaven, though not really (for if one starre be bigger then the whole globe of Earth, as Astronomers acquaint us, what shall receive them all, in their fall?) but seemingly, as it were frighted from their stations, and the Sun shall lose its light, though not in regard of its innate Being, yet in regard of the more glorious splendor of Christs appearance; even as S. *Paul* comparing the Gospell with the Law, the Spirit with the Letter, saith, 2 *Cor.* 3. 10. *Even that which was made glorious, hath no glory in this respect, by reason of the glory that excelleth*: In a word, as the Psalmist hath it, *Psal.* 98. 7. *The sea*

(b) Mat 24. 30. *Bellarm. l. 2. cap. 28. de Imag.* so *Maldonat. Cornel. a Lap.*
(x) 2 Thess. 1. 7. 8.
(*) See the elaborate Annotations collected by Mr. *Edward Leigh*, a choice Linguist, of various learning, and of great industry, on Mat. 24. 30.
(c) See Heb. 12. 26, 27.

sea shall roar, and the fulnesse thereof, the world, and they that dwell therein, before the Lord, for he cometh to judge the earth; with righteousnesse shall he judge the world, and the people with equity; yea, and that impartially, even without respect of persons.

Which leads me to the next particular, that here the Text in order presents us with, and that is the consideration of the persons, thus impartially to be arraigned, before this formidable, and majestick Judge: and these are small, and great; *I saw the dead, small and great stand before God.*

Small and Great] that is, as well young, as old, as *Ribera*: poor and rich, so (d) *Dionysius Carthusianus*, Kings and Cæsars, as well as Subjects, and Peasants; in which regard, we may say as the Psalmist, *Psal.* 49. 1, 2. *Hear this all ye People, give ear all ye Inhabitants of the world, both low and high, rich and poor together*; even men of low degree, and men of high degree, *Psal.* 62. 9. all the Heathen round about, *Joel* 3. 12. all nations, *Mat.* 25. 32. All must appear before the Judgement seat of Christ, 2 *Cor.* 5. 10. Christians and Pagans; yea, the righteous, as the wicked, *Eccles.* 3. 17. *Rom.* 14. 12. Whether (e) quick, that is, whom the last day shall finde alive, or by a (f) change, æquivalently dead, and revived again; or else having indeed been dead, are raised up again, even all the world, *Psal.* 98. 9.

(d) *Dionysius Carthusianus l. 2. c. 5. de quatuor Novissimis.*

(e) 2 Tim. 4. 1.

(f) 1 Cor. 15. 51.

Judicium faciet gestorum quisq; suorum,
Cunctaq; cunctorum cunctis arcana patebunt.

There is no respect of persons with God, *Rom.* 2. 11. 1 *Pet.* 1. 17.

Some curiosities there are coyned in the Mint of quaint heads, (as they would be accounted) about this universality of appearance in Judgement: As, in what age, or stature, Infants, and others very young shall arise from the dead; and they have taken the boldnesse to determine, that it shall be about that Age, wherein Christ was in his fulnesse upon earth, to wit, about 33; misapplying to this purpose that Text, *Eph.* 4. 13 *They shall all come*,

ἡλικίας πληρώματος, to the measure of the stature of the Fulnesse of Christ, or of the Age (as the originall bears it) of the Fulnesse of Christ; whereas that place (if in my poor understanding, I misapprehend not) is more genuinely meant of that spirituall proficiency, which under the power of the Ordinance, by the work of the Ministery, must by be Beleevers improved to the highest degree: Another conceit of the Pontificians is, that Infants dying unbaptized appear not in Judgement, and their fancy is thus drawn out; Then, there shall be made a distribution into Sheep, and Goats; but such being unbaptized cannot be reckoned among the Sheep, by reason of their sin originall, nor among the Goats, for the want of actuall sin; whereas yet the Text saith, that S. *John* saw μικροὺς, as well as μεγάλους, *small and little*, as well as *great and grown*: Besides, that opinion is founded on a false supposall, to wit, of the absolute necessity of the work done in Baptisme; so, as if, without the externall application of the water in the Signe, there were an impossibility of sharing in the thing signified; against the orthodox Judgements of the Reformation, according to the Scriptures. Another tiffany dispute is this, How *Solomon* saith, *Eccles.* 3. 17. That the righteous, as well as the wicked shall be judged; whereas it is said, that the Saints themselves shall be Judges of the world, as ye heard but now? To which the Resolution may be this, that the very Saints themselves, as well as others, shall in respect of (*) presentation be first presented before the Tribunall of Christ; but having received the (g) Declarative sentence of their absolution, of *Come ye Blessed*, they then meet the Lord in the aire; partly, by the assistance (happily) of Angels, and partly, by the agility of their own glorifyed bodies, being caught up to be Assessors with Christ, in the splendid Clouds of his glorious appearance, as the Judge of all men, 1 *Thess.* 4. 17.

But to speak my mind freely, I am, in such (h) abstruse mysteries as these, of opinion, that it's safer to offend of too much modesty (if at least, that be an offence) then of too much audacity, and præsumption to determine:

(*) *Gerard.*

(g) Rom. 2. 5.

(h) *Ubi de re obscurissima disputatur, non adjuvantibus Divinarum Scripturarum certis, clarisq; documentis, cohibere se debet Humana præsumptio, nihil faciens in alteram partem declinando. S. August. lib. 2. de peccat. merit. cap. ult.*

(i) Expe-

(i) Experience must, and will be, in this, the surest Umpire, in that great, and glorious Day of Revelation: In the meantime, in this grave assembly, I shall not present fine-spun opinions, as ornaments to be worn only in the ear; rather think it my duty to enforce the evidence of my Text; which is clearly, to convince us, that all, and every, *small and great*, shall impartially, and without respect of persons be presented before this awfull, and majesticke Judge of all the earth; For so saith expressly S. *John* in the Text; *I saw the dead, small and great stand before God.*

(i) *Quo modo atq; ordine illud sit futurum magis tunc docebit [experientia] quam nunc valet consequi ad perfectum Hominum intelligentia. S. August. lib. 20. de civ. Dei, cap. 30.*

Which now brings me next in order to that part, which I stiled the Arraignment of all persons, of what rank and condition soever they be, noted from this expression, *They stand before God.*

Ἑστῶτας ἐνώπιον τοῦ θεοῦ, that is, as the word imports, *as before the face of God*; so that, whatsoever cunning Artifice there may be, to contrive Mæanders, or crafty fetches of wit, or machinations to conceal the hidden and forbidden things of darkness; saying with those in the (k) *Psalm*: *Tush, the Lord shall not see*; yet then all those pavilions, all those mantles of Darkness shall bee to no purpose at all, nor of any more advantage to hide them from the all-seeing eye of this piercing, soul-searching Judge, then were those (l) fig-leaves to cover *Adam*'s first nakedness, or that bush in Paradise, to shelter him from the voyce, or wrath of Heaven: δεῖ γὰρ πάντας [φανερωθῆναι], saith the great Apostle, 2 *Cor.* 5. 10. *Wee must all appear*, or [*be made manifest*] as the word imports, *before the Judgment Seat of Christ*: In this great Harvest day of the Lord, the Angells, as Gods Reapers, shall from all the four corners of the world gather up all Nations, and then, as it is *Matth.* 25. 32. *Before him shall be gathered all Nations, all must come forth*, as St. *John* expresseth it, *Joh.* 5. 29. *When the Lord cometh*, saith *Paul*, 1 *Cor.* 4, 5 *he both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts*: And again, *Rom.* 2. 16. *God shall judge the [secrets] of men by Jesus Christ*; neither is there any Creature, that is not manifest in his sight, but all things are naked, and open unto the eyes of Him,

(k) Psal. 10. 11.

(l) Gen. 3. 7.

him, with whom we have to doe, *Heb.* 4. 13. πάντα τετραχηλισμένα, 'tis in that Text by a Metaphor borrowed from Anatomists, who, to discover how (*) curiously the Lord had wrought all the parts of Nature within a man, are wont to dissect him even from the neck, *per spinam dorsi*, down through the very chine bone, and so the very inmost cels, and closets, every nerve, and vein, and artery, and vessell is discovered, and laid open to the eye, and view of the dissector: Even so is the whole man, in his closest thoughts, imaginations, and intentions to the Lord the Judge: and the extent of this reacheth as well to the good, as to the bad, *Eccl.* 12. 14.

(*) Psal. 139. 15.

Godly men are, in this life, under a threefold cloud, hidden, *Psal* 83. 3. and as it were unobserved, because obscured: The first is a cloud of Hypocrisie: it's an old word, *Mundus universus exercet Histrioniam*; as Players upon the Stage come on disguised under the habits of severall Persons, they being nothing lesse indeed, then what they seem to be in shew; and yet, till they be all unmasqued, are mistaken for what they only seem to be; by which occasion, tinsell often passeth for silver, and copper for gold, Hypocrisie for sincerity, a wooden leg with a silken stocking, a dunghill covered with snow, are taken for sound, and fair, till the sun discover the quite contrary: or, as *Maginus* writes, in his Geography, of the river Jordan, which ariseth at the foot of the mountain *Libanus* from a double head, the one being called *Jor*, and the other *Dan*, which glideth along in a sweet, and silver stream, pleasant to behold, but it emptieth it self at last, *in mare mortuum*, into the dead sea; so these hollow professors seem to (*m*) draw water, and to be refreshed from the Word and Sacraments, as from the two springs of *Jor* and *Dan*, and swim along in a stream of complacency to all beholders, not to be detected till, in the upshot, and (*) end of all, (which will be their tryall) they empty themselves out into the dead sea of Apostasie: and indeed usually it proves true, whosoever begins in Hypocrisie ends in Apostasie. But yet till the Scene is over, and the Act done, during the time of the stage, it had need be a Lyncean eye to discriminate a

(*m*) Isa. 12. 3.

(*) See 1 Cor. 4. 5.

true *Nathanael*, an Israelite indeed, from an opposite in disguise. And sith it hath so pleased the Lord of the field to suffer tares to grow together with the wheat, untill the Harvest, the nettle, and the myrtle, the hemlock, and the rose in the same garden, good fish and bad to be in the same Net, clean and unclean beasts in the same Arke, *Simon Magus*, and *Simon Peter* in the same Church among visible Professors, till the last (*n*) fan make a finall (*o*) separation, the godly will be here under a cloud, by Hypocrisie.

(*n*) Mat. 3 12.
(*o*) Mat. 25. 23.

The second is a cloud of Sin and Corruption, which like a (*) Jebusite in *Canaan* will not out of their coasts, that Hydra of originall evill will still be repullulating; as in the womb of *Rebecca*, so in the wils of the best men, Carnall *Esau's* often (*p*) struggle with Spirituall *Jacob's*; and, to speak with (*q*) *Tertullian* in his *Affrican* style, *Cœlum ipsum nulla serenitas tam colata purgat, ut non alicujus nubeculæ flocculo refigneter*, In the cleerest serenity of the Firmament, some speckling cloud may be discovered, as a mole was in the very face of *Venus*, or a foyle nigh set to some precious Diamond; some blots, oft-times, in the face of the Church, as in the face of the Moon, to which she is resembled, *Cant.* 6. 10. Yea, many times, when we would wind up our thoughts to the sweetest meditation upon God, they do like the pegs of an instrument, slip down between our fingers, and prove untunable; Now it falling out so, that the (*r*) slips of the Saints, though but of infirmity, being more both watched, and observed, then their firmest standing, these set them often under a cloud, and they become obscured.

(*) Josh. 15. 63. & 23. 13.
(*p*) Gen. 25. 22.
(*q*) *Tertullian. l. 1. c. 5. contr. Nationes.*
(*r*) Gal. 6. 1.

The third and last is a cloud of sorrowes, and afflictions, to which they are appointed, *Act.* 14. 22. A Christians life is not like the Hill *Olympus*, ἀνέφελος, *wholly clear, without Clouds*; *Christianus* is *quasi Crucianus*, as one saith, it comes from *Crux*, as well as *Christus*; nor can there be a truer inscription, wherewith to incircle so despised a coyn as the Church is, then that in *Can.* 2. 2. *As a Lilly among Thornes, so is my Love among the Daughters*, sure to be torn by Adversity: she is like to the bush of *Moses*, preserved from

(*s*) con-

(s) consuming, yet, seldome out of the flames of Tryall by sufferings; or, as the Arke of *Noah*, though saved from sinking, yet tossed in a sea, and (t) upon the billowes of sorrow: and during that state, she is often beclouded under showres, and stormes.

(s) Exod. 3. 2.

(t) Gen. 7. 17.

But now, when the day shall come, wherein men make their generall appearance, before this great Tribunall, in the Text; then shall all these clouds be removed, τότε, οἱ δίκαιοι ἐκλάμψουσιν ὡς ὁ ἥλιος, *Mat.* 13. 43. *Then, shall the righteous shine forth as the Sun, in the Kingdome of their Father*: They shall not only come [to] Judgement, but be able also to stand [in] Judgement; yea, *to lift up their heads* with joy, and with alacrity *stand before the Sonne of man*, *Luk.* 21. 28, 36. But, as for the ungodly, it is not so with them, *They shall not stand in the judgement*, *Psal.* 1. 5. but, when the last shril Trump shall blow, and the Dead arise, they shall, though all in vain, endeavour to hide their heads for horrour, calling for rocks and mountains to (u) cover them from the presence of the Judge, who then shall set all their sins (though never so secret) in order (w) before their faces; even then, when they shall be drag'd from the prison of their graves, shackled in the chains of guilt, and so arraigned, and set to the Barre of Justice, *to stand before God.*

(u) Rev. 6. 16.

(w) Psal. 50. 21.

And so I passe from what I termed the Arraignment, to that, which in the order of Judicature, is called the Indictment, which here stands entred upon record, *The Books were opened.*

I saw the Dead, small and great, stand before God, and the Books were opened.

I hasten.

By these *Books* thus here, and in *Dan.* 7. 10. said to be *opened*, we may not apprehend any (x) materiall Volumes presented before the Lord, with a Catalogue of the Names, or actions of all men to be Judged, as if the Lord did stand in need of any such information; *Loe*, saith the Prophet, *Psal.* 139. 5. *Thou O Lord, hast beset me behind and before, searched me, and known my thoughts, words, and actions*; *Psal.* 11. 4. *The Lords Throne is in Heaven, his eyes behold, his*

(x) *Si hic liber carnaliter cogitetur, quis ejus magnitudinem, aut longitudinem valeat æstimare? &c. S. Augustin. de Civ. Dei c. 4.*

eye-lids try the children of men: to the same purpose, Job 34. 21. (y) Πάντα ἰδὼν Διὸς ὀφθαλμὸς, καὶ πάντα νοήσας, as the Poet hath it; ὅτι τῆς Διὸς ὀφθαλμὸς ὃς τὰ πάντ' ὁρᾷ, said an old Poet Philemon, mentioned by (z) Justin Martyr; the Platonists therefore called him ἐφόρατον, the inspector of all things; and some Criticks in the Greek tongue are of an apprehension, that Θεὸς, signifying God, is derived ἀπὸ τοῦ θεᾶσθαι, of a word which denoteth an Universall seeing, or beholding of things: This searcher of all mens hearts doth alone (a) Intuitively know who are his, saith learned Hooker; The Lord Christ knoweth all things, saith Peter, Joh. 21. 17. & 2. 25. to the same purpose are those many other Texts, Jer. 17. 10. & 23. 24. 1 King. 8. 39. Psal (b) 7. 9. Job 42. 2, 3. But these Books are only ἀνθρωποπαθῶς, ascribed to the Lord, by way of dignation, or gracious condescension, God speaking after the manner of men, that men might the better conceive of the things of God; and the meaning of them is, that all things thought, or said, or done by men, stand all as it were upon record, and are all exactly remembred by the Lord, and brought likewise afresh unto the memories of all men, Psal. 50. 21. Setting them all in order before their eyes; so that Austin thinks thereby, quædam vis est intelligenda divina, a certain power of God is understood, by means, or by virtue whereof all the deeds of men are in a wonderfull serenity recalled to the remembrance, ut accuset, vel excuset scientia conscientiam, that, according as they prove to be, science may either accuse, or else excuse conscience: And they are all called Books, in the plurall number, not, in respect of the mind, or of the knowledge of God, which is a most pure, and simple act; but, in respect of the variety of the objects, or diversity of the things therein inscribed.

And yet Divines both for order, and distinction sake, have given severall Titles to these mysticall, and spirituall Books.

1 The first is the Book of Nature, or of Providence, whereof Psal. 139. 16. In thy Book are all my members written.

2 The second is of Gods Remembrance, Mal. 3. 16. Psa. 56. 8.

3. The

(y) Hesiod. lib. 1. ἔργ. καὶ ἡμερ.

(z) Iustin. Martyr. lib. de Monarchia Dei.

(a) Hooker l. 3. p. 82. Eccles. Polit.

(b) Cor & renes in occulto latitant: significatur ergo Deum abscondita cogitationum nostrarum scire.

3. The Book of *Mans Conscience*, which is *Volumen grande*, as one calleth it, a large volume, wherein all things are written by the style of Verity, and for the amending of which Book all other Books were invented; so (c) S. *Ambrose*, What are these *Books opened*, saith hee, but Conscience? *Non atramento scripti, sed vestigiis delictorum, & flagitiorum inquinamento?* not written with Inke, but stamped with the Impression of black Sinnes, and most ugly Offences.

(c) *S. Ambros. ad Psal.* 1.

4. The Book of *Life*, *Phil.* 4. 3. *Rev.* 3. 5. by which is understood *Catalogus Salvandorum*, the Catalogue of the Elect, whom God in Christ hath chosen from all Eternity unto Salvation; who though they now be unknown, yet shall then be more manifestly declared.

5. To which some adde, fiftly, the Books of the *Scriptures*, the *Two Testaments*.

All of these Books shall be, perhaps, at that day brought forth, bound up together in one volume, which being unclasped shall discover all matters, how they have been transacted, managed and done in the body, 1 *Tim.* 5. 25, 26. Some mens sins are open before-hand, going before to Judgment, and some men they follow after; likewise also the good works of some are manifest before-hand, and they that are otherwise cannot be hid; that is, some evil deeds are punished in this world, to give notice that there is an eye of Providence that observes them here; and some likewise are reserved for hereafter, to shew that there is a Judgment to come: The good works likewise of some follow them, *Rev.* 14. 13. that is, the reward of their good works shall be imparted hereafter: In summe, The generall resolve in this matter is, that by these *Books opened* are mainly meant the Consciences of all men; the office of which is to (d) accuse, or to excuse, according to the (e) privity that the soul hath to things good or ill, known to none, but to God, and it self: the Conscience being, as it were, Gods Register Book, wherein all the sins of the Impenitent, and Unregenerate, or Castawayes, with all their severall circumstances of aggravation, are kept under their guilt uncancelled, unstruck-out: It's true indeed, that *Actus*

(d) Rom. 2. 14, 15.

(e) Dr. *Field* l. 4. c. 33. of the Church.

transitu, but *Reatus permanet*, the act of Sin was transient, and momentany, not so the guilt; no, that is written with a (*f*) pen of Iron, and with the point of a Diamond, and graven (as it were in characters indeleble) upon the table of their heart, *Jer.* 17. 1. And this is the Act of Conscience, to be its own Testimony, yea, a thousand witnesses against it self: Hence was that saying of (*g*) *Lactantius*, *Quid prodest non habere Conscium, habenti Conscientiam?* It is a true word of the Apostle, *God is greater then our Conscience*, 1 *Joh.* 3. 20. and surely none but He: Yet under that great God, the Supreme power on earth, (within a man) is the Conscience: In this Microcosme of Man, (saith a devout (*h*) Divine) there is a Court of Judicature erected, wherein, next under God, the Conscience sits as the Chief Justice, from which there is no appeal; if that condemne us, or our actions, in vain shall all the world besides acquit us, and if that clear us, all other doom on earth is frivolous, and ineffectuall: O the agonies of a guilty bosome unacquitted within it self! like *Pashur*, it's a (*i*) terror to it self: yea, very *Ethniques* many experimenting sometimes the stroke but of Naturall Conscience, were wont to set it forth by their *Erinnes*, or Hellish Furies pursuing the flagitious with flaming firebrands, tormenting with all extremity; the noyse of a leaf (*k*) shaken startles them, being afraid, alas! where no feare is; *For Wickednesse* (saith *Wisdome*, ch. 17. 11.) *condemned by her own witnesse is very timorous, and being pressed with Conscience, alwaies forecasteth grievous things, that fear being nothing else but a betraying of the succours, which Reason offereth*: Guiltinesse can never think it self secure; if there were no Fiends to torment it, like a Bosome-devil, it would like trembling (*l*) *Belshazzar*, and as *Cain* the (*m*) marked vagabond, ever torture it self; *There is no peace, saith my God, to the wicked, Isa.* 57. 21. *Aut si pax, bello pace ea deterior*; yea, *the wicked are like the troubled Sea, when it cannot rest, whose waters cast up mire, and dirt*: all the winds in the world, from without, cannot make a mountain shake, but the imprisoned vapors that are within: Truly I spake one, once, *All the world for a clear Conscience*! I wonder we

(*f*) Jer. 17. 1.

(*g*) *Lactant. l.* 6. *c.* 24.

(*h*) B. H. Soliq. 51. edit. 1651.

(*i*) Jer. 20. 4. & Psal. 73. 19.

(*k*) Lev. 26. 36.

(*l*) Dan. 5. 6.

(*m*) Gen. 4. 15.

at

at the wish? *A wounded Spirit*, saith *Solomon*, *who can bear?* *Prov.* 18. 14. On the other side again; I say, on the other side, (For, we (*n*) *Fishers of men* must have our Cork, as well as our Lead; our Cork, to boye up penitent soules from sinking in the mighty waters of Despair, as well as our Lead to sink them into hell, who persevere incorrigible) O the tranquillity of a spotlesse breast! when these *Books are opened*, and the characters of guilt are found to bee expunged, no sin at all (*o*) imputed to so blessed a soul: Beloved Christians, there is but one remedy of the forementioned malady, but one principall Receipt to eat out, or to fret away that canker which sin hath brought into the spirit, or rather to wash away the spots which (*p*) defile the Conscience, and that is in *Heb.* 9. 14. the blood of sprinkling, even the precious blood of the Lamb (*q*) without spot, even *the blood of Jesus Christ, which cleanseth from all sin*, 1 *Joh.* 1. 7. even *that blood which* (*r*) *speaketh better things then the blood of* Abel, the one cryed to Heaven for Judgment, but the Lord Christ's for Mercy; one line, or as it were but one red strake of his bloud drawn through that Book, cleareth and acquitteth all: Let such an one be arraigned, let him be indicted, yea, perhaps by the *grand Accuser of the Brethren*, *Rev.* 12. 10. accused before God, day and night; yet bring him to the Test, and the proofe will bee all, *According to the Evidence*.

(*n*) Mar. 1. 17.

(*o*) Psal. 32. 1.

(*p*) Tit. 1. 15.

(*q*) 1 Pet. 1 19.

(*r*) Heb. 12. 24.

And so I proceed in order, to the next particular, which after the Indictment, I styled the Evidence, the things written in the Books; *The Dead were judged out of those things which were written in the Books.*

In all regular, or legall Judicatures, before the Sentence, there goes Conviction, and that grounded upon some clear Evidence, according to some rule of Law, which directs, and orders Justice in that respect: Now, that which directs the businesse in the Text, is no other then the Word of God, the obligation, or the violation of the commands whereof, clears, or charges the Conscience, to receive the Sentence of Absolution, or of Condemnation, according to the Evidence: *Doe not thinke*, saith

saith our Saviour, (the Judge in my Text) *that I will accuse you to the Father, there is one that accuseth you, even* Moses, *in whom yee trust, Joh.* 5. 45. by *Moses* hee meanes the Writings of *Moses, vers.* 47. Again, *Joh.* 12. 48. *Hee that rejecteth me, and receiveth not my words, hath one that judgeth him, the Word that I have spoken, the same shall judge him at the last day*: Compare *Jam.* 2. 12. and it is therefore said to be Organically, or Instrumentally, *A discerner of the thoughts, and of the intents of the heart, Heb.* 4. 12. & *Rom.* 2. 16. *God shall judge the secrets of men by Jesus Christ, according to my Gospell*, that is, in a generall acception of the Word, according to the whole systeme of Doctrine preached by Christ, his Prophets, and Apostles, epitomized into the Gospel: The righteous shall be judged, specially, (saith (*s*) one) according to the termes of the Gospel, and bee absolved; the wicked, out of the Law, (collustrated by the light of the Gospel) thereby being convinced of sin and infidelity, and be condemned; and indeed, Divines are of opinion, that there shall not bee in the last day any other *norma*, or rule to order, or to direct the Judgement, then what is already passed before in the Ministry of the Word: The Conscience is (*t*) bound or looſed Before, as the Keyes are rightly applyed: The Sentence of the Judge at the last day, is not a new making of Salvation, or Damnation; but onely a solemne, and publick testification, propalation, or definitive ratihabition of what was before passed in the particular Judgment by the Word, or instantly after Death, *Heb.* 9. 27. Wherefore the last day is styled the [*Revelation*] namely, publick, *of the righteous judgement of God*, that is, of that particular righteous Judgement, passed upon discussion, between God and the Conscience, before, *Rom.* 2. 5. thus we read the sentence of the word to be this, *Tribulation, and anguish upon every soule of man that doth evill, but glory, honor, and peace to every one that worketh good, Rom.* 2. 9, 10. & 2 *Thess.* 1. 6, 7. all which, in the æquivalent, is declared, and more openly ratified in the *Come yee Blessed*, and in the *Goe yee Cursed*, at the last day; each of these, according to the Evidence, *out of what is written in the Bookes.*

(*s*) *Gerard. sect.* 70. *ubi supra.*

(*t*) Joh. 20 23. Matth. 18. 18

Upon

Upon this occasion, I have read of one much retired, and given to devotion, who being asked, what book he was most of all seen in, and accustomed to read, made answer, That he read especially one, and that was a book of three leaves, a red leafe, a black leafe, and a white leafe; in the red leafe he read the Passion of Christ; in the black leafe, the Punishment of the Damned; and in the white leafe, the joyes of the Blessed; by perusall, and meditation of which three leaves, he more profited, then if he had evolved all the Philosophers in the world.

And thus, at length, we are come to the Judgment, or Sentence-giving it self, in the next words, ἐν ἐκείνῳ οἱ νεκροὶ, *The Dead were judged.*

This Doctrine of *the Judgment to come* was never more needfull to be preached then now among us, upon whom the (v) ends of the world are come; all the lees and dregs of former times seeming to be about to settle, in this last, and corrupt age; wherein, alas! whilest Atheisme, like the (w) worm in *Jonah*'s gourd, hath eaten out the sap of Religion, and almost damp'd the very life, and power of godlinesse, wee meet with those (x) ἐμπαῖκται, those scoffers, of whom S. *Peter* makes mention, 2 *Pet.* 2, 3, 4. also *Jude*, v. 18. *walking after their own lusts, and saying, Where is the promise of his coming?* vainly, and scoffingly putting (y) paralogismes, or deceivings upon themselves, sophistically reasoning from the delay of the time to a Nullity of the thing it selfe, and *because Sentence is not executed speedily against their evill works, therefore*, as *Solomon* long agoe observed, *Eccles.* 8. 11. *the heart of the sons of men are fully set in them to doe evill*; and so believe the Doctrine of *the Judgment to come* to be but fabulous, together with the torments of Hell that follow after it, upon all such mockers: To whom I shall onely now say thus much, *Væ quibus hæc experienda sunt prius, quam credenda*, as (z) *Granatensis* expresseth it, Woe bee to those besotted, and impenitent miscreants, whose sad experience may anticipate their Credulity in this, and prevent their Faith! O how well had *Felix* (that corrupt Governor) answered his name, and been happy, if as the reasoning about this truth made his conscience

(v) 1 Cor. 10. 11.

(w) Jon. 4. 7.

(x) ἐμπαῖκται from ἐμπαίζω *quod significat ludo pueriliter aos mais, veluti puer, puerorum more*; such as make children play of the Terrors of the Lord. *M. L.*

(y) Jam. 1. 22. παραλογιζόμενοι ἑαυτούς.

(z) *Granatense tom.* 2. *Conc. d. Temp. Conc.* 1.

science to tremble, he had instantly reformed his practice, and shun'd the danger of it, *Act.* 24. 25.

But, for the attestation of this Doctrine, the Firmament is not more bespangled with starres, then the Scriptures are stored throughout with proofes thereof: *Enoch* the seventh from *Adam* propheſied hereof, saith *Jude*, *v.* 13, 14. *Behold, the Lord cometh with Ten thousand of his Saints, to execute Judgement upon all, both for their deeds and speeches*: From whence St. *Jude* had that Propheſie, whether by undoubted tradition, as *Paul* is said to have received the names of *Jannes* and *Jambres*, the Magicians that withstood *Moses*, 2 *Tim.* 3. 8. or by some (*a*) book written of the translation of *Enoch*, extant in that Apostles dayes, but since intercepted by time; (though I am præcisely of (*b*) *Austin*'s opinion, that however some records might be lost, which did *pertinere ad ubertatem Cognitionis*, appertain to the plenty of Knowledge; yet the Church hath been so faithfull a Keeper of the sacred Canon, that nothing is escaped her custody, which doth belong *ad Authoritatem Religionis*, to the Authority of Religion) It's most likely S. *Jude* might receive it, by Apostolicall and immediate Revelation: some præludiums whereof were seen in the destruction of the old world by (*c*) Water, and of the Cities of *Sodome* and *Gomorrah* by (*d*) Fire; the two colours in the Rainbow figure it; the cærulean colour minds us of the watery Deluge past, and the flame colour, of the (*e*) fiery Conflagration to come.

(*a*) *Vid. Scalig. in notis ad Euseb. p.* 244. *&c.*

(*b*) *S. August. lib.* 18. *de Civ. Dei, cap.* 38.

(*c*) Gen. 7. 2 Pet. 3. 6.

(*d*) Gen. 19. 2 Pet. 2. 6. & S. Jud. ver. 7.

(*e*) 2 Pet. 3. 10.

It would be a large, if not a tedious taske for mee to enumerate all those Texts, which in *Moses*, in the *Psalms*, in the *Prophets*, and almost in each page of the New Testament make mention hereof, and prove the Doctrine: Two places (which I have also named already) may be in stead of all, *Act.* 17. 31. 2 *Cor.* 5. 10. and the manner of it is expressed in the 24, and 25. Chapters of S. *Matthew*: But yet to say something of it. 1. This may be proved from what hath been already seen in those particular Judgments inflicted, in the course of Gods providence upon impenitent sinners inwardly, and outwardly, as upon *Cain*, *Ahithophel*, *Judas*, *Herod*, whom God was pleased to make visible

visible Examples here, and thereby also to give intimation of what, in the last day of wrath, is like to bee inflicted on such, as committing like sins are [reserved] with the apostate and damned Angels to the day of Judgment to bee punished, 2 *Pet.* 2. 9. 2. Besides this, the justice of God, and the truth of his promise, in regard of the righteous requires it, whose afflicted estate in this life shall be recompensed with a glorious one hereafter, and all their persecutors have shame and confusion poured upon their faces forever, 2 *Thess.* 1. 5. 3. That there may bee a publick acknowledgment of the Lord Christs Dominion, purchased by his passion to himselfe, over men, and Angels, so that every knee shall bow, and every tongue confesse unto him, and own his Soveraign power, *Rom.* 14. 9, 10, 11. 4. Equity requires it, that though the soule and body be separated in death, yet having sinned or obeyed together, they should accordingly be tormented or rejoyce together unto all eternity. In a word, some of the wiser Heathen have discoursed of a future reward, upon tryal of mens actions, after death, making mention of *Pluto*, *Minos*, *Rhodamanthus*, &c. as grim Judges, supposing the flakes of *Ætna* to smel of the sulphur of Hell: and moreover, what they also speak of the *Elysian* fields, implies an apprehension of some future estate of Happinesse in another world. What need I adde more to this proof, sith it is an expresse Article of our Creed, that Christ shall come again to judge the quick and the dead? proved also, 2 *Tim.* 4. 1. & 1 *Pet.* 4, 5. *Heb.* 6. 2.

Now, (which I thought not amisse to mention, on this occasion) howsoever our Saviour interdicted his Disciples the curious inquisition after the times, and seasons, *Act.* 1. 7. sith the Father hath put [that] in his own power; yet there have been found some, in all ages, very adventurous, who (as (*f*) *Bullinger* writes of some Enthusiasts) have presumed to define a set time for this generall Assises: though the Scripture indeed mention a set day determined by God for the same, as *Act.* 17. 31. 2 *Pet.* 2. 9. and as St. *John* acquaints us, *Rev.* 1. 10. that, as there is *Dies Dominica*, the Lords day; so St. *Paul*, 1 *Thess.* 5. 2. that there

(*f*) *Bullinger lib.* 2. *advers. Anabap. c.* 1.

is *Dies Domini*, the day of the Lord, or the day of God, 2 *Pet.* 3. 12. In the one, it is for us to give him, here, the Glory of his Publick ſervice; in the other, himſelf will give us that beleeve, then, and there, his Glory for our reward. Though this be ſaid in the generall, yet of the very Day, and (*g*) Hour before-hand, no man, no not the Son of man (as man) himſelf knoweth, at leaſt, thinks it not fit to acquaint us with ſo much.

(*g*) Mar. 13. 32.

There is, as (*h*) *Petrus Galatinus* well ſtyleth it, a Thalmudiſticall tradition, but no true Propheticall prediction, (and yet it is mentioned almoſt by all, who treat on this ſubject) of one *Elias*, who undertook to foretell that the world ſhould laſt juſt 6000 years, 2000 before the giving of the Law, 2000 under the Law, and 2000 under the Goſpel; gathering it, they ſay, from *David*, *Pſal.* 90. 4. & from *Peter*, 2 *Pet.* 3. 8. that *a thouſand years with the Lord are but as one day, and one day as a thouſand years*, and ſo allowing one day of the week for a thouſand years, by way of a reſembling computation, the time is made up; and the ſeventh day, as it was ſometimes a day of a Spirituall (but of a Temporary) reſt, ſo then it ſhould be an everlaſting and glorious reſt to all true Beleevers: and the ſame, ſay men of that apprehenſion, was after a ſort prefigured in the Tranſlation of *Enoch*; for the ſix perſons, who were before him dying after the uſuall manner of dying, *Enoch* being the ſeventh, as S. *Jude* ſaith, dyed not after the ordinary way, but was tranſlated, as it were in a figure hereof, extraordinarily, by God himſelfe, *Gen.* 5. 24.

(*h*) *Pet. Galatin. lib.* 4. *c.* 20.

Thus have theſe men ſpunne a thread upon the wheel of their owne imaginations, not uttered an opinion upon ſufficient warrant from Gods Word: for this cannot bee proved to bee the Propheſie of * *Elijah* the *Tiſhbite*, who propheſied under King *Ahab*, about the Three thouſand and fortyeth yeare of the World, and Nine hundred and odde yeares before Chriſt, as ſome* Chronologers compute it; but of one *Elias*, a Jewiſh *Rabbi*, about ſome Two hundred years before Chriſt: But (by the way a little) if this conceit ſhould be Authentick, and hold right, then that other opinion of the

* 1 King. 17. 1.

* *Vid. Gerard. ubi ſupra, ſom.* 9. *ſect.* 77. *ca.* 7.

Chiliaſts,

Chiliasts, or *Millenaries*, first mentioned by one * *Papias* of *Hierapolis*, (as *Irenæus* reports it) but much exploded in that age, yet of late taken up again by many, who have found more leisure to raise doubts, then (under that odde affectation of Singularity) declared any satisfactory resolves unto them hereabout; that opinion I say, must vanish: They pretend, that Christ shall come personally, and visibly to reign a thousand years upon earth, before the Day of the last generall Judgement: and all those who dyed Patriarchs, or Prophets, or Apostles, Martyrs, or Confessors, or any eminent Saints, and Israelites, and Christians (*i*) indeed, shall then be raised up from the dead to reign with him; and this they think is understood by the first Resurrection, *Rev.* 20. 6. Thus an Error; or, in a modest expression, a Mistake confutes a Præsumption; for if Christ must reign a thousand years visibly upon earth, before the day of Judgement, and that first Resurrection being not yet past, then, of necessity, the world must continue above 6000 years, for that we are now within 400 years expiration of those 6000, and yet that bodily Resurrection is not come to passe.

But, as to this latter opinion, besides the known maxime in Divinity, *Scriptura symbolica non est argumentativa*; many sound, orthodox Divines do conceive it to have in it too worldly, and too carnall an apprehension of the Nature of Christs Kingdome, sith Himself hath said it, that it was not of this world, *Joh.* 18. 36. in the outward (*k*) phantasies and pomp thereof; but Christs Kingdome is within, *Rom.* 14. 17. in the inner man, spirituall and mysticall: And it is no new thing in the Scriptures to call our New birth in grace a Resurrection, by arising spiritually out of the graves of our Naturall corruptions to a life of Holinesse, even so it's understood, *Col.* 3. 1. Besides, this were to make some addition to the Articles of our Creed, which neither mentions, nor implies three visible Comings of the Lord Christ; but only two, the one at his first appearance in the Flesh to be Judged, and the other in Glory to Judge the world; even so the Holy Ghost expressly by his Divine Apostle, *Heb.* 9. 18. *He*

* *Euseb. Lib.* 3. *Eccleſiaſt. Hiſt. cap ult. Nicephor. Hiſt. c.* 20. *& Hieronym. in Catalogo Scriptor. in vita Papiæ. vid. Ribcram Comment. in Apocal. c.* 20. *v.* 6. *p.* 380, 381. *&c.*

(*i*) Joh. 1. 47.

(*k*) Act. 25. 23. μετὰ πολλῆς φαντασίας.

shall to them that look for him appear ἐκ δευτέρου, [the second] time, without sin, unto salvation: Christ comes but (l) twice Corporally, once to merit salvation, and again, to perfect it.

(l) D. Taylor.

But I must contract this discourse, and all I have to adde more under this Head is a double advise; The one, not to search beyond a præcept after a Revelation unrevealed, *Noluit Deus prædicari, quod videbat non utiliter sciri*, saith (m) *Austin*, God would not have it known, because He saw it more profitable unknown: *Nec tamen negatum est ad Detrimentum, quod ignoratum tribuit incrementum*, as (n) *Hillary*: If God had foreseen it advantageous for us, He would undoubtedly have revealed it unto us, *Deut.* 29.29. But this He hath assured us of, that there is such a day, and that it shall come *as a thief in the night*, suddenly, 2 *Pet.* 3. 10. and S. *James* is expresse, chap. 5. 8, 9. *That the coming of the Lord draweth nigh*, and (in most of the * præcursory signes thereof) it's evident, that the Judge standeth before the door, as it were, now ready to sound the last Trump, summoning all to the last generall Tribunall. Well then, what others give to a curious indagation of the time, let us (by casting off thoughts of security) bestow upon a serious, and hourly præparation against that time, and hour, whensoever it shall be, or how long soever that day shall continue, (which some have also unsatisfactorily, if not præsumptuously discoursed upon) or whersoever it shall be, whether in the vale of *Jehoshaphat*, or in the Centre of the earth; let us, I say, leaving these unrevealed, * secret things to God, get into the Arke before the flood come, that we may be safe, when it doth come: *Præveniendus est Dies, qui prævenire consuevit*, saith a Father in a kinde of Prophecy, prævent that day by a sedulous (o) expectation, which may otherwise prævent us, and come upon us as at (p) unawares, (q) thinking every day to be it. The *Rabbins* have a Proverb, *Qui colligit in vespere sabbati vescetur in Sabbato*, Who so gathers his Manna before the Sabbath come, in the Eve, shall be fed with the same Manna, in the morrow, when the Sabbath is come: to which purpose give me leave I beseech you, to offer to

(m) S. *Augustin. Epist.* 80. *ad Hesychium.*
(n) *Hilar. l.* 9 *de Trin.*
*Read Mat. 24 & 2 Thess. 2 3.
* Deut. 29.29.
(o) 2 Pet. 3. 12.
(p) Luk 21. 34.
(q) *Latet ultimus Dies, ut observentur omnes Dies. S. Augustin. l.* 50. *Hom.* 13.

your

your conſiderations a (*r*) ſtory of a religious King, ſometimes of *Hungaria*, who took a reſolution to retire himſelf, and ſo to take an exact ſurvey of himſelf, and of his actions, how he ſhould give up the laſt (*s*) account of himſelf, and of his great ſtewardſhip, both as a Chriſtian, and as a King, in that (*t*) great day, when after that generall Audit, he muſt be no longer Steward: The Nobles about his Court (*u*) *chanting it to the voyſe of the violl, drinking wine in bowls, inventing to themſelves inſtruments of muſick, anoynting themſelves with the chief oyntments, and ſtretching themſelves upon Ivory couches*, theſe put far from them the thought of this great day: (in like ſort as many of our ſupine Chriſtians every where, who have it often in their lips, upon any miſ-accident, Alas! they thought no more of it, then of their Dying Day; no nor of Doomſday neither; an ill-beſeeming expreſſion!) I ſay theſe joviall gallants about the Court would needs by a vehement inſtigation ſtirre up the Duke the Kings brother to adventure to the Kings cloſet, to interrupt, or to remove the ſullen fits of his melancholy, to perſwade him to minde his greatneſſe, to take the liberty of his pleaſures, and forget ſorrowes: To this adviſe the King, for that inſtant, makes him no returns of anſwer, or of reply: but ſoon after makes an edict, and gives it abroad, that at whoſe door a Trumpet ſhould ſound, that man ſhould immediately be put to death: accordingly it founded at his Brothers lodgings, and the Serjeants apprehend him for execution; at which unexpected ſurpriſall being ſtartled, he makes his way to the King, becomes proſtrate at his feet, implores pardon, and mercy: under that proſtration, and poſture, then, (and not till then) the King ſpeaks to him, and ſaid, Ah my brother, are you ſo afraid of my Trumpet, who can but (*w*) take the body, or afflict the outward man; and ſhall not I tremble, and be afraid under the apprehenſion of that great Day, and of that dreadfull Tribunall of the ſupreme Potentate, *the Lord of Lords, and the* (*x*) *King of Kings*, when I ſhall be ſummoned thither by the laſt, and terrible (*y*) *Trumpe of the Archangell?* Which ſaying was enough to have appalled his ranting bro-

(*r*) *Vide librum, cui Titulus eſt Deſtructorium vitiorum, a quodam nomine Carpentero conſcriptum, ſub.* 41. 6.
(*s*) Luk. 16. 2.
(*t*) Act. 2. 20. Rev. 6 17.
(*u*) Amos 6. 3, 4, 5, 6.
(*w*) Luk. 12. 4.
(*x*) 1 Tim. 6. 15.
(*y*) Theſſ. 4. 16.

brother, yea to have put bowels into a rock, and have taught marble the art of relenting: I presume the application to be easie: Wherefore, to end this part, it shall be not my admonition only, but my prayer also, that every one of us may alwayes bear in remembrance that not more known, then serious saying of S. *Hierome*, *Sive comedam, sive bibam, sive aliud quid agam, semper videtur tuba illa terribilis insonare auribus meis, Surgite mortui, & venite ad judicium*, that is, Whether I eat, or drink, or whatsoever else I am about, me thinks that terrible Trumpet soundeth this saying in mine ears, *Arise ye Dead, and come to Judgement*: which the learned (z) *Vossius* hath, for memory sake, turned into this Distich,

(z) *Vossius disputat. Theolog. p.* 234 *edit.* 1628.

Seu vigilo intentus studiis, seu dormio, semper
Judicis extremi nostras Tuba personat aures.

And thus, at length, I am come to the last observable (at least according to my division) in this Text, and that is the Regulation of the finall sentence it self, whether of Absolution, or of Condemnation; and this is expressed in the last words, *According to their Works*.

The Quære here is, whether Thoughts, and Words, and Omissions come not into account with the Lord, at the last Day? The Quæstion is out of quæstion, undoubtedly they shall all, however the denomination here be given to the more noted part: For the Thoughts it's clear, 1 *Cor.* 4. 5. *Mal.* 3. 16. *Eccles.* 12. 14. *Psal.* 50. 21. For the Words, *Mat.* 12. 36. S. *Jud.* v. 14. For sins of Omission it's evident from the form of the sentence, *Mat.* 25. 42, &c. *You did not feed me, &c.* And for all other Works, 2 *Cor.* 5. 10. *Even for whatsoever men have done in the Body*: yet with this difference or oddes, to the godly, and to the wicked; to the godly it shall be *secundum, non propter opera*; not [for] their Works, as if the merit of them did deserve a recompence of blisse, as a meritorious cause of salvation; for all [that] merit, is in Christ their Head, and mediator: and indeed, of all their most accomplished *works* of the greatest Saints it may be said, as *Andrew* did of the five Loaves, and two Fishes, ἀλλὰ ταῦτα τί ὅτι; *Alas! Lord,*

(a) *what*

(a) what are these? if laid in the ballance they would be found too light, and thy Justice would infinitely præponderate; but Christ with the (b) incense of his merits hath perfumed the performances of the Saints unto an acceptation with God: the faith of the Righteous layes them as *John* in the (c) bosome of Christ, and their good Works as S. (d) *Peter* follow (e) after them, as the evidence, and manifestation of their Faith: But with the wicked, and impenitent reprobate the case is otherwise, because the sentence is pronounced upon them, *propter opera*, for their wicked, and sinfull Works. Nor will this seem strange, if we shall consider what it is, that makes sins culpable of damnation; what our weak services capable of heavenly glory: we shall discover great oddes, mens sins are culpable of death by their own Nature being committed against an endlesse Majesty, that cannot be satisfied but by a punishment commensurate and proportional to his infinite Justice: but good Works become capable of their reward, 1 By the gracious promise of God, (*promittendo se fecit debitorem*, saith (f) *Austin*) who by promise only hath made himself a debtor. 2 By the merit of Christ, that hath purchased unto us a cover of their blemishes, and that they might be capable of æternall glory. Now, for the sins of the obstinate, incorrigible, and impenitent, the Lord hath received no satisfaction in the bloud of Christ, which they (g) trampled under feet; so that they lye still under the guilt of all their sins, and of all the severall aggravations of the same, together with all the wrath, and formidable curses, which the Lord hath in store for all ungodly miscreants, who by the abuse of Gods patience, *and their own impenitent hearts have so treasured up to themselves wrath against the day of wrath, and revelation of the righteous Judgment of God, who will render to every man according to his deeds*, Rom. 2. 5, 6.

To conclude this part; in a just dispensation of the severall rewards of both; the great (h) Judge of all adorned with majesty, attended with the glorious retinew of (i) innumerable Angels, and glorified (k) Saints, seated upon his royall glorious throne, with (l) power, great glory, shall call

(a) Joh. 6 9. It was the saying of *Luther*, *Cave non tantum a peccatis, sed etiam a bonis operibus.* Isa. 64 6. *Væ etiam laudabili justitiæ hominum, si remota misericordia discutias eam*, S. *Austin.*

(b) Rev. 8. 3.

(c) Joh. 13 23.

(d) Mat. 26. 58.

(e) Rev. 14. 13.

(f) *Augus. de verbis Apost. ser.* 16.

(g) Heb. 10. 29.

(h) Heb. 12. 23.

(i) Heb. 12. 22.

(k) Dan. 7. 10. S. Jud. v. 14.

(l) Mat. 25. 31. Mar. 24. 30.

call the one Sheep, and the other Goats, and making a finall, and everlasting (*m*) separation between them shall say unto the one, *Come ye blessed, inherit the Kingdome prepared for you, from the beginning of the world*; and to the other, *Go ye cursed into everlasting fire*; and these shall go away into everlasting punishment, but the righteous into life eternall.

(*m*) Mat. 25. 31, 32.

The sum of all I find to be epitomized into these four Latine verses:

Vide hos versus apud Joh. Gerardum, tom. 9. c. 4. sect. 60.

Quam tristis vox est, cum Iudex dixerit, Ite,
Tam dulcis vox est, cum dixerit Ille, Venite.
Mortis, vel vitæ breve verbum est, Ite, Venite,
Dicetur Reprobis, Ite; Venite, Piis.

So that this sentence is like to that pillar of the cloud which was darknesse to the Egyptians, but light to the Israelites, *Exod.* 14. 20. The words or sentence of Life, or Death eternall it is but short; yet curt and sharp to the Reprobate, or Castawayes; but short, and sweet to all Gods Elect, and Christs redeemed precious Holy ones.

Use.

And thus, (my beloved Hearers) after my weak measure, though not (as I fully desired) after the expectation happily of such an auditory, I have dispatch'd the Divinity, or Explication of the Text: It remains, now, that under the same favour of your continued patience, I descend to the morality, or the effectuall Application of the same. Thus much I shall assure you all, that I have it in my wishes, that my remaining words may fall like Manna upon every ear, and heart; for [that] they say, had a taste, which every man did like, or wish for; I know its difficult to please all, yet it shall not be my aime (justly) to displease any, only, my main intention is, to (*n*) approve my self to God, the (*o*) Judge of all, in the discharge of my conscience.

(*n*) 2 Tim. 2. 15.
(*o*) Heb. 12. 23.

And now, if any look that I should, in the first place, assume the boldnesse to advise, or admonish these learned, and reverend Judges, who like *Castor* and *Pollux* appearing [together] promise good to the Common-wealth, as that Asterisme

sterisme doth to the Mariners at Sea, I shall disappoint that expectation, sith their great abilities, and their cordiall both aims and endeavours to do Justice [for Justice sake] are so well known to the chiefest seats of Judicature, and to this Nation already: I shall therefore in stead of exhorting them, take this occasion to perswade all you that hear me this day, to be enlarged towards God in thankfulnesse, that by his propitious providence, he hath furnished the seats of publique Justice with so accomplished Magistrates as these are: seeing therefore that by you we enjoy great (p) quietnesse, and that very worthy deeds are done unto this Nation by your providence; we accept it alwayes, and in all places, (Honourable Lords) with all thankfulnesse.

(p) Act. 24. 2, 3.

My Admonitions must be directed unto all such, who enjoy the benefit, and blessing of government, which in the just administration thereof is a Terrour to the wicked, lawlesse, and ungodly; and an encouragement to those that be good, *Rom.* 12. 3, 4. Yea, a (q) *Xenophon* expresseth it, οἱ μὲν ἀγαθοὶ, τὰς κακὰς ἴδοντες ἀτιμαζομένας, πολὺ εὐθυμότερον τὰς ἀρετὰς ἀσκοῦσιν. Those who are good men, by beholding the dishonour cast upon vicious persons (by the Justice of the Magistrate) for their unlawfull deeds, and their illegall perpetrations, do by farre more chearfully follow, and embrace vertue; and not only so, but exemplary Justice upon some proves a common terrour unto all; *When a scorner is smitten, the simple will beware*, saith the wise man, *Prov.* 19. 25. or, as *Moses* expresseth it, *When any præsumptuous sinner was punished, all Israel must hear, and fear, and do no more præsumptuously*, *Deut.* 17. 12. 13.

(q) *Xenophon* παιδ.

To all the people in generall, then, let me say as *Elisha* the Prophet did by the mouth of *Gehazi* his servant to the *Shunamitish* woman, 2 *Kin.* 4. 13. *Behold thou hast been carefull for us with all this care; What is to be done for thee?* So say I, Behold our Governors have been carefull for you with all the care they can take, that you may every one dwell safely under your own (r) Vines, and Fig-trees, in peace and quietnesse; that there may be no (s) leading into captivity, nor complaining in your streets, but that your sons may grow

(r) 1 King. 4. 25. Zech. 3. 10.
(s) Psal. 144. 12, 13, 14.

up as Plants, and your daughters as the polished corners of the Temple, that your sheep may bring forth thousands, and ten thousands in your streets, &c. If ye aske me then, What is to be done for the Magistrates? I answer, They must be spoken for: If ye desire to know, to whom? I answer, To the King of Heaven, even to that (*t*) King of Kings, of whose Kingdome there can be (*u*) no end: If ye demand further, How this King of Heaven must be spoken to for them? I answer, or rather the great Apostle for me, 1 *Tim.* 2. 1, 2. *In supplications, and Prayers, and intercessions*: If you would know for what? that same Text resolves you; namely, *that we may lead a quiet, and peaceable life, in all godlinesse, and honesty*; intimating hereby, that men in lawfull authority are, (or should be) the prime supporters both of Religion, and morall Honesty, and therefore being subject to many temptations, and undergoing many difficulties, they stand in need of many, and those too the most fervent Prayers of all those good people, who expect protection, support, encouragement from them: Yea, if men did seriously ponder but the weight of the Magistrates office, they would double the zeal of their devotions for them: some of the *Rabbins* were so high in their expressions this way, as to say, *qui funguntur magistratu non veniunt in judicium*, as *Paulus* (*w*) *Fagius* acquaints us to have been the sentence of *Rabbi Ben Syra*, that is, such as conscientiously undergoe the office of Magistracy, were exempted from the Judgement to come; as if their present vigilancy, care, study, travell, and other laboriousnesse, which they underwent for the good, and weal of Community, had been so great, that it had after a sort, excused them, for all things else: but we will take notice of this as an hyperbolicall expression, and an excessive speech in the *Rabbi*: Yet, nevertheless, we read in Scripture that *Moses* (however then the (*x*) meekest man upon earth) being in the office of a Governor, found cause to call it a [(*y*) Burthen] yea, and to call out too for some (*z*) help to stand under it: Pray we then to the God of wisdome (*a*) to be for a spirit of Judgement to them that sit in Judgement, to inspire our (*a*) Senators with a spirit of

(*t*) 1 Tim. 6. 15.
(*u*) Dan. 7. 14 Luk. 1. 33.
(*w*) *Paulus Fagius. sententiarum* 3. *Ben Syra.*
(*x*) Num. 12. 3.
(*y*) Num. 11. 11. confer, Exod. 18. 22.
(*z*) Num. 11. 14. * Isa. 28. 6.
(*a*) Psal. 105. 22.

of wisdome, and counsell, to direct all their consultations so, as they may in the Iſſue tend to the glory of God, the credit of the Gospell, the discovery, and suppression of Blasphemy, Heresie, Atheisme, with the Authors of it, and for the establishing of (*b*) Truth, with publick Peace, in the Nation.

2 King. 20 19.

(*b*) Zech. 8. 19.

Secondly, To the Magistrates there is due Honour belonging, to bee (besides in the inward awfull thoughts of their power) manifested in Reverentiall speeches, and Externall homage. You must not revile the Gods; or as it is, In your wrathe the Judges, nor curse the Ruler of the people: it was the charge of *Moses* a Prophet, *Exod.* 22. 28. Wherefore, when *Paul* had overshot himselfe, in a sudden passion, that way, and given the nickname of a *Whited wall* to the High Priest (then his Judge), hee, upon advertisement thereof, gave himself a check for it, upon the consideration of that very text, *Act.* 23. 5. *Moses* a chief Governour is styled by *Joshua* [*My Lord*] Moses, *Num.* 11. 28. and the people in token of civill homage, and observance, [bow the knee] to *Joseph*, when a Governor in *Egypt*, *Gen.* 41. 43. And moreover (which for some reasons, I will not omit to note on this occasion) for the greater gracefulnesse of their Office and Persons, they have been, in all Ages, arrayed in robes of Majesty, and honour before the people; chiefly when placed in the Seat of Judicature, and under the actuall execution of their so honorable Function; which may be gathered from 1 *King.* 22. 10. *Matth.* 6. 29.

Render then honor to the Magistrate, to whom it is so many wayes due, *Rom.* 13. 7. and it's well observed by *Chrysostome*, that the Apostle saith not simply, δὸς, *Give*, as if the thing were Arbitrary; but ἀπόδος, * *render* it, as of Duty, in all obedience to Authority.

* See Matt. 22. 21. & Luk. 20. 25.

Thirdly, there is due to the publick Magistrates (*c*) Tribute, and Custome, appertaining to them for all their publick care, providence, protection; *in divinis rebus operam ponentes*, they attending continually upon this very same thing, carrying publick spirits in their publick places, being conten-

(*c*) Matt. 17. 25. Rom. 13. 7.

ted not only to spend, but to be* spent for the good of the Communitie: the words in the original Greek, φόρος, and τέλη, put for Tribute, and Custome, in a generality of use are oft-times confounded, and indifferently put to signifie any kind of payment made to the Governors; yet critically say some learned Authors, Tribute is of that which ariseth out of what is grown within the land, ἀπὸ τῆ φύσεως, from being carryed, or brought into the Exchequer, or Treasury appointed: Custome is that which is paid for what is, according to Contracts in Traffique, imported or exported, into, or out of a Nation, ἀπὸ τῆ τέλλη, so (d) *Strabo* calls such things ἀναγωγὰς, & ἐξαγωγὰς τέλη, and so the *Latine* word *vectigal* hath its name *ex vectura*: But before so learned an Auditory, I may not waste time about words: (e) *Bodinus* reckons up divers kinds of both, the determination of the manner, or of the measure of either, whether ordinary, or extraordinary, is left to the prudence and piety of lawfull Superiours, according as the state of important affaires, the faculty and ability of the people, or the necessity of Subsidiary supplies, for the support, honor, and safety of a Common-wealth may require: Now, an obedient people may assure themselves, that equall, just, and godly Governors, will not *turn Judgment into gall, Amos* 6. 12. but remember, that God, (for (f) whom they judge) is pleased to style them (g) Shepheards, whose office is not to (h) flay off the skin from off the backs of the flock, but to shear the sheep so for their own use, that withall the wool may grow again for the warmth of the flock it self; even as it's reported to have been the saying of *Tiberius*, A good Shepheard should *tondere pecus, non deglubere*, as (i) *Suetonius* records it: Oppression (saith *Solomon*) maketh even a wise man (k) mad, yea, and it may make a good man (l) fight: But when (as I noted in my former Sermon) these things are expected, and imposed, after the old Charter of *England*, *salvo contenemento*, in a tender moderation, Tribute must be rendred to whom it is due, our Saviour himself paid it, *Matth.* 17. 25. and such payment was in use even in the days of King *Solomon*, 1 *King.* 4. 6.

* 2 Cor. 12. 15.

(d) *Strabo. lib.* 17.

(e) *Bodinus, l.* 6. *c.* 2. *de Repubi.*

(f) Chr. 19 6.

(g) Isa. 44. 28. Numb. 27. 17.

(h) Mic. 3 3. Ezek. 45.

(i) *Sueton in Tiber.*

(k) Eccles. 7. 7.

(l) Exod. 2. 23. Psal. 12. 5.

In

In ſumme, who doe, or ſhould carefully guard your Religion, your Poſſeſſions, but Governors? Who protect you by land, and ſonſe you by ſea, but they? And what can you bethink to purchaſe a ſolid peace on the land? or to fortifie your wooden walls at ſea? And if Governours lay ouo theinſelves for the good of Community, ſo that themſelves ſhall becomie a generall, and a publick good; it will be a great Ingratitude in thoſe who reap the comfort, not to yeeld ſuch all lawfull aſſiſtance.

And thus having ſhewn the duties of the people at large, in their relation to Governors, and to Government; It onely remains, that I adde but a few words more, ſuitable to the preſent ſeaſon, and occaſion of this meeting.

And here I might begin my advice to Mr. High * Sheriff: but why ſhould I goe about to paint a Diamond, or to enamell a pearle? whoſe modeſty whileſt it declined Honor, it overtook him. He hath ſet a faire Copy for his Succeſſors in that Office, and Authority, to write after: I ſhall onely deſire him to continue doing, as hee doth doe, and then both his (*m*) Name, and his Actions ſhall bee as an Oyntment powred forth to perfume Poſterity, as with ſome fragrant odour, that may provoke Imitation.

I might next direct my Exhortation to the Gentlemen of the Grand Inqueſt, upon whoſe Information, and Preſentments depends almoſt the main tranſaction of the preſent proceedings in Judicature, for the (*n*) cutting off of incorrigible Malefactors, and the reformation of all diſorders, and illegall irregularities. If you would bee eſteemed as the Eyes of your whole Countrey, you had need to ſee clearly; but if in any particulars you would deſire to be of Lyncean, and diſcerning eyes indeed, Let me deſire you to have ſpeciall regard to the Violators of Gods ſacred, and precious (*o*) Ordinances, in the promoting whereof, as you ſhall advance the glory of God, and therein your own felicity, ſo (ſo as I am aſſuredly perſwaded) extremely gratifie theſe learned, and religious

*Mr. *John Trott* of *Lawrſtoke*, Eſq;

(*m*) Cant. 1. 3.

Advice to the Grand Jury.

(*n*) Gal. 5. 12.

(*o*) 1 Cor. 11. 2.

religious Judges, to whom nothing is more dear, then the promotion of Gods (p) Honour: one thing, above many others, that I might mind you of, is the Discovery of those Artificiall, and Grand Impostors, or Church-cheaters, the Jesuites, by whose cunning insinuations, (under the severall habits, or shapes, as well of Mechanicks, as otherwise) it's more than probable, that all the combustions, at the present, in the Christian world are raised, and not a little in *Great Britain*: if you love your owne soules, the prosperity, and welfare of the Church, and State of *England*, use your best indeavours to detect, and to oppose those Stygian, and Infernall Emissaries, for their mature extirpation; Take heed, and doe it.

(p) 1 Sam. 2, 30.

Advice to the Petty-Jury and Witnesses.

And as for you Jurors of another order, and all those who are in any kind of Causes to give Evidence; I hope none of you are become *Antinomians*, to reject, (q) or evacuate the Morall Law of God, if not, then bee mindfull of the Third Commandment, wherein you cannot but take notice, how upon no terms, the Lord hath protested to hold him (r) guiltlesse, who by rash, or (s) false Oaths shall dare to take his Name in vain, or conceit his dreadfull Omniscience an injustice: against all (t) [perjured] persons the Law stands in full force, and vigor, 1 *Tim.* 1. 10. The very Heathens had their Θεὸς ἔκδικος, Perjury-revenging Gods, to whose vindictive powers they left the Violators of their Deities, as if themselves were at a losse how to proportion a punishment to so foul a crime: And grave men are of opinion, that in taking Oaths men are to look to the sense of the Imposer, otherwise they doe *forswear*, *swear falsely*, and if they performe not what is sworn to by them, they doe *disperjure*, for swear and perjure themselves: It's said, when amongst Christians that Apophthegme in *Plutarch* shall be made use of, in good earnest, ... that Children are to be cousened with Rattles, and Men with Oaths: But I hope * Better things of you.

(q) Psal. 119. 126.

(r) Exod. 20. 7.

(s) Zech. 8. 17.

(t) 1 Tim. 1. 10.

* Heb. 6. 9.

religious

I

I had prepared also some more viands for some other *guests, but finding them not present, it's possible their stomachs are not up so early, or, perhaps, with some of them *aurum potabile* may go down sweeter, then the gold of the Sanctuary, to which Gods word is resembled *Psal.* 19.10.

To my reverend Brethren of the Ministry, I shal not presume to say much, only to the learned, and godly among them be a short Remembrancer of persisting in the great and important Labour of (*u*) Fulfilling their Ministry, in which regard I wish from my heart, that we might be all as so many Colossian (*w*) *Archippusses*: Times have been, when with too many sound Preaching hath been esteemed, but a sound of Preaching; and whereas S *Paul* professed of himself, and of his fellow-labourers, *We* (*x*) *preach not our selves, but Christ Jesus and him* **Crucified*, the saying might have been inverted, we our selves preach not; and yet, (upon what pretence who knowes?) like some Anticks in old buildings they with *Issachar* (*y*) couched down, and bended the shoulders, as if the whole stresse of Ecclesiasticall building had layn upon their shoulders.

Let us have not only our (*z*) Bels, but also our (*a*) Pomegranates, our Bels to tole, and call men into the Temple of piety, but our Pomegranates as emblemes of our fruitfull conversations; and as *Aaron* the Priest had the names of the twelve Tribes engraven upon his (*b*) Breastplate, thereby to intimate the dear, and hearty affection, that, as one that (*c*) watched for their souls, he should bear to them all; so let us have all the people committed to our charge, in our (*d*) hearts, as if our very (*e*) life, and welfare were bound up in their spirituall (*f*) Proficiency: The Schoolemen are somewhat divided in opinion about Theology, or Divinity, whether it be a Science? and if so, of what kinde? *Thomas* makes *Theologiam, speculativam*; *Scotus, practicam*; *Hales, affectivam*; but, as when three starres are in conjunction, there usually followeth some admirable effect, so where there is a concurrence of all these, they make up an accomplished Divine: Well then, let us lift up our voices like (*g*) Trumpets, as the Prophet speaks; and why like Trumpets? are there not other

* The Lawyers.

To the Clergie.

(*u*) Col 4.17.

(*w*) Cor. 4.17.

(*x*) 2 Cor 4.5
* 1 Cor. 2.11
Gal. 6. 14.

(*y*) Gen. 49. 14.

(*z*) Exod. 28. 33.
(*a*) Exod. 28. 34

(*b*) Exod. 28. 21.
(*c*) Heb. 13.17.
(*d*) 1 Thess. 2.8.
(*e*) 1 Thess. 3.8.
(*f*) 1 Thess. 4.1.

(*g*) Isa. 58.1.

sounds as loud? Loe, the (h) Thunder of the Lord giveth out a (i) voice, and that a mighty voice; yea, the Sea (k) roars, and makes a very loud noise; yet not like Thunder, nor like the Sea, which both are louder, but lift up we our voices like Trumpets, because in sounding of Trumpets, the Hand is used, as well as the Mouth, to intimate, that a preacher must take heed to (l) himself in matter of Action, as well as to his Doctrine, in matter of Elocution; as *Noah* is observed to have taught the old world as well by his (m) hand, in building the Arke, as by his lips in forewarning their destruction, and both conjoyned gave him the denomination of a Preacher of Righteousnesse, 2 *Pet.* 2. 5. *Verbum sapientibus*; and I crave pardon for this boldnesse.

(h) Psal. 29. 3.
(i) Ps. 77. 17, 18.
(k) Ps. 93. 7.
(l) 1 Tim 4. 16. Read *Hooker lib.* 5. *Eccles. polit. sect.* 81. *per tot.*
(m) Heb. 11. 7.

To end this Discourse, and lest I be further (n) tedious unto you: To all this people in generall, let me say, as S. *Jam.* 2. 12. *So speak ye, and so do, as they that shall be judged by the Law of liberty*: ye have heard the certainty, and impartiality of all your Dissolutions, and the same likewise of all your Resurrections: ye have heard moreover of Books, and Registers wherein stand recorded all your thoughts, words, and actions whatsoever done in the Body, and according to what is written in those Books, ye must all be Judged at the last day: so then, be exhorted all of you, from the highest to the lowest, to labour to keep these Books, these lasting Records clear; and remember, that here Heaven is either won, or lost; after death men are, say Schoolemen, *Extra statum merendi, & demerendi*, out of a condition to procure any thing by acting, as who are then in a state, or condition to receive their severall (o) rewards, whether of good, or ill, according as they have done before in the body: wherefore as our Saviour, *Let us work the works of God, whilest it is Day*, *Joh.* 9. 4. that is, as *Chrysostome* expounds it, ὡς ἔτος ὁ βίος ἡμῶν, during the continuance of the Day of this Life: Take notice, that your Time, and your Day is (p) short, your account large, and the Judge before whom this (q) Account is to be given up, (r) strict, and (s) just, and no (t) Respecter of persons at all.

(n) Act. 24. 4.
(o) 2 Cor. 5. 10.
(p) Ps. 39. 4, 5.
(q) Rom. 14. 12.
(r) Mat. 25. 24.
(s) 2 Tim 4. 8.
(t) 1 Pet. 1. 17.

In one word, to close up all; act vigorously for God,

for

for his Christ, for his Gospell, and that as well in the Præcepts, and Duties thereof, as in the Priviledges, and Promises of the same; be as well resolved to have Christ for a Lord to rule thee, as for a Jesus to savethee: In summe, as I said in the conclusion of my last Sermon, in this very place, on the same occasion; So live, and strive for holinesse, as if thou hadst no mean of salvation but that; I mean, in regard of zealous earnestnesse, and Christian endevours: And yet so rest, and relye upon the merits of Jesus Christ, as if, in point of self-desert (which is nothing) thou hadst no holinesse at all: This, this alone is the way, by grace to arrive at glory. Amen, Amen.

Soli Deo Gloria.

FINIS.

ERRATA.

PAg. 5. lin. 38. read *Protoplasts.* p. 11. l. 3. r. *mortality.* p. 11. l. 3 r. *appesite.* p. 19. l. 4. r. *ὁμοιωσία.* p. 23. l. 6. r. *must be by beleevers.* p. 28. l. 25. r. for *serenity, dexterity.* p. 43. l. 19. r. Rom. 13. 3, 4. *and as Xenophon.* p. 48. l. 23. r. *Omniscience.*